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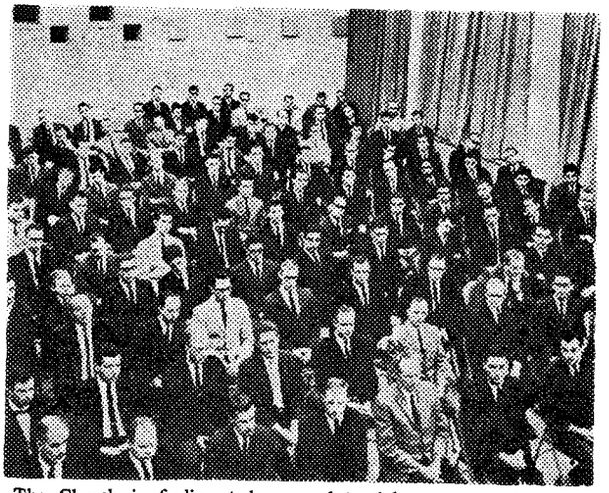

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Shared Time

A COMMITTEE of the U.S. Senate recently assembled and published forty-six pages cataloguing what has been written on shared time in just the past three years. The list is impressive, yet it often appears that the discussion has merely broadened and not deepened. There is less action than discussion, less discussion than grudging admission that talk should not be foreclosed. And recently, where action has been undertaken, it has not grown out of the spirit of compromise that supposedly is the reason for turning to shared time in the first place. Last month a four-year shared time experiment was announced in Chicago—over the opposition of the Chicago Parent-Teachers Association, the Citizens School Committee, the American Jewish Congress, the Chicago Board of Rabbis. The Illinois American Civil Liberties Union, though it did not commit itself on principle, thought the plan had been pushed through without proper discussion. Far from ending the impasse over aid to parochial schools, shared time seems to be becoming a considerable source of acrimony itself.

In the absence of a detailed national study, the few shared time plans that have evolved have done so without adequate guidelines. The few precedents have been comforting, but not very helpful, and the decision to leap in with both feet, just to get the program off the ground, has multiplied some dangers. In at least one city the plan was hastily set up in an agreement, signed by the Catholic school superintendent, that seems to give the Church a say in how the public schools will be run. A constitutional test is inevitable, but whatever the outcome, the prospects for the spread of shared time will hardly be enhanced by the mistake made here.

In general, constitutional arguments against shared time are not the strongest ones. Leo Pfeffer, church-state expert and general counsel for the American Jewish Congress, has deep doubts about the plan, but none on constitutional grounds. The few opposing arguments on the basis of the First Amendment seem tenuous: that any shared time plan would necessarily involve churches in the running of public schools, for instance, or that any shared time plan would be barred as a direct aid to religion that frees other funds for religious purposes. But if every child has the right to attend a public school full time, it would seem that the state could allow him to attend part-time, for its own purposes. As Rolland O'Hare writes, "Certainly there could be no greater saving by those churches operating schools than would come as a result of transferring all parochial school students for all subjects to public schools. The fact of the saving and the fact that the money then available could be used for other religious purposes would certainly not render the transfer unconstitutional."

ADMINISTRATIVE difficulties seem far more imposing than constitutional ones. On any large scale, shared time is, in fact, messy and disruptive. It will involve rapidly rising costs; correlation of vacations and holidays, perhaps among a number of schools; headaches in class scheduling; bussing; problems of discipline and truancy, marking and logistics—all of which will require inter-school cooperation close enough to make an unwieldy system work, but not close enough to be declared unconstitutional as an involvement of parochial school authorities in decisions of the public school system.

All this is to say that in the abstract shared time has little to recommend it. But as Winston Churchill once said of democracy, it's the worst possible system except for the other alternatives. For all its awkwardness, it is a serious attempt at compromise that takes into account the reality of a major religious group committed to religious education, as well as the nation's interest in the one child in eight who attends a parochial school.

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The state is certainly not constitutionally bound to split its schedules to allow parochial school pupils into public schools on a part-time basis. But it can do so to further its own needs: to bolster the scientific education of parochial school students, to end the impasse over federal aid, and to facilitate the passage of local bond issues in communities where the "double taxation" argument tends to blind Catholic voters to the needs of their public schools.

As Leo Pfeffer has pointed out, the origins of the shared time concept can be traced to Thomas Jefferson, who in opposing the establishment of a theological school at the University of Virginia suggested that the various denominations found schools near the university so that students could attend the university for secular subjects and divinity schools for theological studies. This has been the pattern at Canadian universities. It could also be a viable pattern for American high schools.

The Aden Base

TWO IMPERIALISMS appear to be met head-on in the forbidding hills of southern Arabia. The first of these, the British, is attempting a holding action under incredible conditions. With the temperatures in the 130's, British soldiers are said to require two gallons of water a day if they are to keep conscious. These men have the task of confronting a foe whose guerrilla forces melt into the difficult terrain with such ease that it is virtually impossible to bring the conflict to any real conclusion.

At stake for Great Britain are the sources of its oil from the Middle East, which supplies over half of its vital oil imports, and the R.A.F. base at Aden on the Red Sea, its last base in the Middle East and the staging area for a large sector of the globe for British men and supplies. British contingents are now on the front lines near the Yemen border in response to an appeal from the shaky South Arabian Federation to help maintain order.

The other contending imperialism is that of Nasser's Egypt, which continues to seek the unchallenged hegemony of the Arab world. It is encouraging and supplying these guerrillas. When local sheiks resisted the incorporation of nearby Yemen into the United Arab Republic in 1958, Nasser began to send in Egyptian troops there; these forces have remained and have now grown to over thirty thousand men. They constitute one of the chief factors in the effort to expel British influence from the whole Red Sea area with its vast strategic oil reserves.

In Britain there is considerable agitation against involvement in a guerrilla war which implies supporting reactionary feudal regimes and imperial economic interests against the nationalistic sentiments that Nasser is so successful in stirring up. When, last month, British planes leveled a Yemen fortress, it led Secretary Rusk to reject the suggestion from London of American economic counter-pressure on Egypt.

But it is rather obvious that our two countries have in common certain general over-all aims for the future of the troubled Middle East. Both nations are realistic enough to know that anti-colonial, nationalistic aspirations will eventually be answered. The question is when—and what steps are most conducive to a peaceful and stable solution. The Nasser objective of "sweeping Israel into the sea," once its Arab neighbors are strong and united enough, is hardly an acceptable one. Possibly at this stage the best the British themselves can hope for even from their Aden colony is a short-term lease of their base from a government chosen by the local electorate.

In view of the passions rampant in the area, the rumors of nuclear weapons developed by both Egyptians and Israelis—and constant Soviet pressures—it is of key importance for Britain and America to develop a common policy. For the longer pull, U.N. aid for Arab-countries development together with preparations to forestall future conflicts in the area could be of greater importance still.

Image of a President

FOR MONTHS NOW, we confess, we have been waiting for President Johnson to fall flat on his face. There was nothing vindictive in this expectation, nor did we hope to see his juggling balls fall to ground simply to prove he is human like the rest of us. It just seemed impossible that any President could, for long, please all of the people all

Federal Aid

This month Helicon Press is publishing *Federal Aid and Catholic Schools*, edited by Daniel Callahan ($3.95). The book, which appeared first as a special issue of The Commonweal, has been expanded by the addition of special reports on the place of state aid to religious schools in Great Britain, Canada, Germany, Austria and Italy. Contributors to the volume include Virgil Blum, S.J., O'Neil C. D'Amour, George N. Shuster, Philip Scharper, Martin Mayer, Milton Himmelfarb, John G. Deedy, Jr., Robert T. Francoeur, Dean M. Kelley and Neil G. McCluskey.

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of the time. In particular, it seemed impossible that the President could, during the civil rights crisis, push vigorously for a rights bill without at the same time alienating the South. No less improbable was the likelihood that he could for long preach government economy and the need for enlarged federal projects at the same time. Something, we kept saying to ourselves, would have to give. Sooner or later, Mr. Johnson would be cut down to size.

We are still waiting, our sense of confidence in the inevitability of genuine conflicts undiminished. The only trouble here is that there is little on which to base this expectation: only a set of abstract axioms about political life, axioms which we and others take for granted. One of these is that an effective President is one who decisively chooses sides, who follows through on his choice, and then suffers the outrage of the side not chosen. Dwight D. Eisenhower enraged very few, but then he did not make decisive choices or follow through on his choices with political brilliance. Thus he was an ineffective President.

Yet so far as we can determine, President Johnson has chosen sides and his skill in implementing his choice is subject to less and less doubt. Is the axiom, therefore, wrong? We don't think so. Instead, it appears that the special combination of his sudden accession to office, his unique political talents, his Southern background, and the absence so far of situations demanding that he use the power of his office to coerce important segments of the populace, has neutralized the force of the axiom. If one adds to these points his genius for projecting an "image," it is possible to say he knows how to take the sting out of the axiom.

In one sense, of course, he has done this by some legerdemain. Thus the business community has been charmed by his emphasis on economy. But in fact there has been more talk of economy than any substantial cutbacks in spending. Until he submits to Congress a budget solely of his own creation, the wise man will reserve judgment. Again, Mr. Johnson has made some dramatic trips to the Appalachian region, but his program to revive its economy is in fact a very small one. Further examples could be supplied. But what is the use? Taken together, they don't add up to much of a case against him. More than that, they have been offset by so many gestures of value that the net impact of Mr. Johnson's "image" has been one to inspire confidence.

It can't last, we keep telling ourselves. But it does.

Spectacle in Vietnam

THERE ARE many, many things a political leader can do to win the support of the people. Some, such as effective programs of social reform, are both practical and moral. Others, however, are both unnecessary and barbaric, the mark of unprincipled leadership. In this category belongs the executions of Ngo Dinh Can, the youngest brother of the assassinated Ngo Dinh Diem, and of Can's aide Phan Quang Dong. Whatever the guilt of these two men, the manner of their execution was inexcusable. Dong was executed by a firing squad before some 40,000 avid spectators in a stadium in Hue. Can was spared a part in that show only because, according to the Premier Khanh, he was too ill to be transported there from Saigon.

It was to the credit of the American government that an appeal for clemency was issued. From news accounts, however, it appears that the Khanh Government saw the executions as a symbol of its eradication of the Diem regime; thus the numerous appeals, both against the executions themselves and the manner of execution, were ignored for the sake of the solidification of power of the new regime. That is a political tactic with a long and nasty history. In the end, we suppose there are some differences between the Khanh clique and the Viet Cong. Humanity does not appear to be one of them.

HERE AND THERE

Honesty vs. Loyalty Oaths

THE WORDS "dialogue," "pluralism," and even "ecumenical" had an early vogue and a long run in these pages and were later taken up practically as incantations in the American Church. To some extent they still are. I bear a full share of responsibility for whatever addition the constant use of these terms has made to the total boredom suffered by the American Catholic community—a responsibility I do not take lightly. It is with a certain reluctance, then, that I return once again to the subject of "honesty," which I wrote about some weeks ago. For this column on honesty was followed promptly by an impressive essay on the same theme by Daniel Callahan [April 24], and it began to look as if in "honesty" once again we were confronted with one of those magical words and larger concerns that could keep Catholic typewriters humming for the

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next few years. It is distinctly possible that both Mr. Callahan and I will rue the day that we didn't search for substitute phrases.

But, be that as it may, my mind keeps coming back to the issue and I know that there is still much more that can be said on this subject before boredom sets in. So . . .

Daniel Callahan in his article well stated the basic problem facing anyone writing about honesty. "Honesty means," he wrote, "that we must be honest about our honesty; and honest about our honesty about our honesty. . . ." "Honesty" turns out then to be something like humility—once you are sure you have it, it is very likely that it got away somewhere along the line. The most zealous proponents of honesty may in fact be masters of self-deception. But that chance simply has to be taken. Too much emphasis on the question of its authenticity could lead to scrupulosity—and then where would we be?

Granting all these difficulties and dangers, I believe that emphasis on more honesty in the Catholic community is a good thing, a very good thing. And I am not talking about diocesan newspaper reporting, the airing of clerical scandals, or anything of that nature. What I am talking about is the growing willingness among Catholics to face up to, acknowledge frankly, and try to deal with the problems that confront the man of faith, specifically the Catholic faith, in the contemporary world.

I would not say that religious people are less candid than others or more given to gentle hypocrisies, though that is a common enough charge. I doubt it, though, if only because some of the most self-deceiving people I know are the first ones to make the charge. But whether religious people are or are not less open than their neighbors, it would seem that they should be. At the same time it is sometimes harder for them to be, especially when they know themselves to bear a responsibility for the faith of others. This difficulty is understandable, but it does bear heavily on the question of honesty.

Now I am not talking here about outright lies or blunt denials of the truth. There is a full share of mendacity in religious circles of course, but it is generally recognized as a deviation from the accepted norm. What is at stake in the "search for honesty," though, is a larger, more total commitment to truth than the mere avoidance of lies. It is a desire to be a whole person, in public as well as in private; it is a desire to face up squarely to *all* that one believes to be true and to acknowledge candidly that the acceptance of so many truths and different kinds of truths as are open to modern man can be, and frequently is, the source of tensions. In the strictly Catholic context, it adds up to a distaste for the facile formula or the tricky syllogism which in explaining so much with so little really provides no satisfaction for the man facing these tensions.

The desire for "honesty" in this sense is being felt throughout the Church, though it has not been sufficiently articulated yet. I catch strong hints of its presence and sometimes outright statements of the need for it when articulate laymen get together. It is not unknown among priests and religious—and, for all I know, even among bishops. As yet, the movement toward it is still a kind of undercurrent of Catholic life. But it is there—growing ever stronger and more widespread. To deny it would be foolish. To try to douse it out of existence by denunciations, anathemas, and restrictions has already proved to be futile. Attempts at suppression only backfire and increase the tensions.

Now, the simpleminded, easy explanation for this phenomenon is that it represents a weakening of faith and the last desperate grasp of tortured folk to hold on both to their churchliness and their modernity.

This at least would be the first explanation of some of my agnostic and atheist friends who look upon faith as a kind of psychic weakness, upon the Church as a vestigial remain, and who are persuaded that men have outgrown the traditional religions of the West (though they are not so sure about the religions of the East). It would also be the explanation offered, in a different spirit, by many conservative and blissfully undisturbed church authorities who purchase their own serenity by rejecting their contemporaneity. Hence, the irreligious may rejoice in the acknowledgment of tensions among believers (tensions of this particular kind in any case: tensions of a more secular nature are welcomed as an expression of sensitivity) while the religious conservatives, smelling danger, may begin talking ominously of Modernism and the harsh options open to the Church in resisting its influence.

BUT I HAVE already said I believe that such responses are simpleminded and miss the point. The phenomenon which I am calling a "search for honesty" represents no weakening of faith at all. In fact, it may well be a sign of faith's being increased and deepened. It may not even be going too far to say that it represents a movement of grace. I venture this opinion not only as a logical deduction but also because one can not help but notice that the search is pursued particularly by those who take religion most seriously, who are more concerned than others with the life of faith, and who in other aspects of their lives have shown a higher than average degree of maturity and self-development. The Modernist movement of the progress-infatuated 19th century has no appeal to the kind of people I am referring to—it too was a battle raged over propositions and theological theorems, and that is precisely what they are trying to get away from.

What they are trying to escape, I believe, is the

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tyranny of the loyalty-oath concept of orthodoxy—the notion that if a certain set of formulas is signed, a certain number of errors formally repudiated, a certain number of propositions anathematized, the signer is *ipso facto* a man of profound Catholic faith, even though he may be utterly indifferent to the formulations to which he has given his "assent," if that is the word.

The search for honesty is not based on any indifference to these formulas, but it is focussed on trying to *grasp* the truths, the reality behind them. It is anxious not to mistake the mere repetition of words—the formal "assent"—for the personal possession of truth. It is just as concerned not to be so taken up with the abstractness of these truths that it misses the Person behind them. In this sense the "search for honesty" is a continuous search for God— the God who hides Himself in the most unlikely places and has not abandoned the modern world. The deepest desire of those given to the quest is to make the Church present, taking the word Church in the broadest sense, wherever men are to be found.

Such people recognize and even delight in the fact that the truths guarded by the *Magisterium* of the Church are necessary if one is to recognize God when one finds Him. They believe with passion that the Church itself, in so far as it is the Body of Christ, has no need to search for honesty. But they are also tensely aware that honesty can not be simply conferred, even by the Church, on individual men. It requires a personal struggle. And what they are asking of the Church is that it make their individual quest for honesty less burdensome, more joyous, free of apprehension.

Daniel Callahan says, probably quite truly, that the Catholic "search for honesty" is somewhat behind a similar movement in humanistic and Protestant Christian circles. That is all right with me. The Church can learn from the world and from the churches. But, still, there is a special character to the Catholic quest—a different background, a different set of presuppositions, a different set of problems distinguish it. The secular humanist wants to be true to himself; the Protestant wants to be true to himself and to God For the Catholic, there is a third element—the Church itself. For by definition the Catholic believes as firmly in the Church as he does in himself and in God. Belief in the Church in fact is part of the Catholic's belief in God; the two are conjoined. To be "honest to God," then, is inextricably tied in with being honest to the Church. And here is the source of the special Catholic problem.

It seems to be a fairly new problem, though I suppose that there were always Catholics who struggled with it in private and with immense personal anguish. Many gave up the struggle in time and simply walked out of the Church, in order to simplify the ordeal if nothing else. For it is hard enough to be "honest" with God and with oneself without bringing in the Church. Others, the majority, simply refused the ordeal and took the mindless "loyalty oath" path to orthodoxy. Not that they did *not* believe in what they were, so to speak, signing—they simply decided not to care too much, not to dig too deeply, to leave theological questions to the theologians and endorse cheerfully anything the theologians finally came up with. I once had a friend who always answered, "I try not to think about such matters" when difficult, hard-to-accept theological issues were raised. In one sense his was a practical solution to the problem. He was happier to believe that all that was necessary was to go along living the sacramental life, doing one's duty, and refusing to get involved in concern with what one had "assented to" in the larger act of faith. He seemed to have every reason for this belief, for it was all that the authorities in the Church ever really seemed to demand. When problems did arise—when some unorthodox or false idea was put forth in the name of Catholicity or some novel opinion was proffered publicly—the usual response was to invoke the "loyalty oath," backed up by stern disciplinary sanctions. There are still many authorities who are satisfied that this is the way to handle such questions.

The change that has come in recent years, I believe, is that more and more, among both clergy and laity, are no longer content with a faith that involves mere "assent." The emphasis now is increasingly on commitment and understanding and personal acceptance into the community of believers.

There are no heresies abroad in the land, as far as I know, but there is a hunger for a deeper understanding of the Church's truths. There is more candor about stating that this or that theological position has not been persuasively stated, at least to our generation. There is consequently a burning desire to find an appropriate theological idiom for the man of the twentieth century. There is more insistence on distinguishing between what is *de fide* and what represents mere opinion. There is a new emphasis on wanting to know where one is really believing and where one is merely conforming. Finally, there is a wholesale rejection of the process of suppression, of crude attempts at thought-control, and especially of the "loyalty oath" notion of faith.

Understandably, these murmurings under the surface are not very reassuring to those who are inured to the old ways. They are sometimes even mistaken for subversion and treason. What began as a "search for honesty," then, can even be taken to be a form of dishonesty.

But it is not so, it is not so. The search represents, rather, a new personalist force at work in the Church which is already leading to a revival and revivification of Catholic theology. Moreover, it is actually strengthening the faith of the Church in ways unimaginable by those who put all their trust in "loyalty oaths." The movement should not be minimized. If there is a revolution going on in the Church, its underlying theme may well be the "search for honesty." JOHN COGLEY

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Christian Anti-Semitism

TWO EVENTS in one recent week served to highlight Catholic-Jewish relations. The first was a talk in New York by Cardinal Spellman at a session of the 57th annual meeting of the American Jewish Committee. Anti-Semitism "can never find a basis in the Catholic religion," the Cardinal said. "Far from emphasizing the differences which divide Jews from Christians, our faith stresses our common origins and the ties which bind us together."

Speaking on the issue of the responsibility for the Crucifixion, Cardinal Spellman said that it was "simply absurd to maintain that there is a kind of continuing guilt which is transferred to any group of people and which rests on them as a curse for which they must suffer." Referring to a recent study of the reasons behind anti-Semitism, Cardinal Spellman said he was "appalled" by responses reflecting the belief that the Jewish people suffered persecution as punishment for their part in the Crucifixion. "I don't know where they learned it," he said about this belief, "but surely it was not from the teaching of their Church. It is one of those distorted and terribly harmful notions which somehow gain currency and like a cancer spread among certain people who wish to justify their own bigotry."

Coincidentally enough, the results of a textbook study on precisely this point were announced a day or two later. Sponsored jointly by the American Jewish Committee and the Jesuit St. Louis University, the study confirmed previous suspicions that some religious textbooks convey negative and distorted views toward Protestants and, more seriously, toward Jews. Sixty-five volumes widely used in parochial schools were analyzed, including seven basic religion series, two church histories, one guidance series, four supplementary volumes and accompanying teachers' guidebooks.

The fact is, I think, that as far as the Jews are concerned we Christians have from childhood on received a certain "instruction in contempt," as France's Professor Jules Isaac put it. The Catholic-Jewish relationship will never be right until this fact is faced honestly. It is not the Gospel itself which is at fault. But, as Father Gregory Baum put it, "a certain way of preaching the Gospel, and certain theological theories passed on in these writings, have been contributing factors, at least remote ones, to the anti-Jewish feeling so widespread in the Christian world."

What are these theological theories that have contributed to anti-Semitism? There is the teaching that would blame "the Jews" exclusively for Christ's death, ignoring the Christian teaching that all of us individually and together are by our sins responsible for Christ's death. There are those who spread the myth that the Jews are condemned to wander through the world till the end of time—a myth so strong that many Christians are said to have felt that the establishment of the State of Israel somehow contradicted the Sacred Scriptures. There are those who treat the cry of "His blood be upon us and our children" as more powerful than Christ's plea for pardon, "Father, forgive them, for they know not what they do." There are those who speak of "the Jews" in Jesus' time as if He were not born of a Jewish maiden, as if the Apostles and all his early followers were not Jews. As Father Baum puts it, "We must confess that in the imagination of the Christian people, Judas is more Jewish than Jesus, and the Pharisees more Jewish than Mary and the Apostles. This is, of course, absurd."

Absurd, yes, but a fact, and terrible harm has been done in the world by such distortion of history and Christian teaching. Anti-Semitism cannot really be reconciled with Christianity, yet the fact remains that over the centuries many Christian commentators have in reality promoted anti-Semitism. The notion that a divine curse rests on Israel is untrue, a malevolent legend, yet it is found in many respectable manuals, Scriptural commentaries and popular interpretations of the Bible, as the St. Louis-A.J.C. study indicated. Can anyone imagine that generation after generation of Christians have been unaffected by such distortions?

What can be done about all this? For those who want to avoid distortion in teaching about the Jews the St. Louis-A.J.C. study offered certain recommendations, including the following:

"Set forth the continuity of the Old and the New Testament, the unity of the divine work of salvation. In discussions of the Old Testament, stress the existing law of love."

"Show Jesus as He lived in His own country, and among His Jewish people, with his Mother Mary, the Jewish maiden, His apostles and disciples—Jewish friends. Picture Jesus as the true 'Israelite' (John 1:47) who came not to destroy the law but to fulfill it."

"Give a true picture of Judaism in the days of Jesus with its tense atmosphere of expectancy, pointing out the fact that there were some transgressions (not universal) and note also the rich participation in religious worship without overemphasizing the extremes in the law. It is necessary to avoid this same warping of the truth in speaking of present-day Judaism. To try to inculcate love of Christianity by denigrating (so it seems at times) would be as shameful as it is incorrect."

Shameful indeed, but I fear it has been done more often than we like to admit. The only question now is how serious we are about repairing the terrible damage done over the centuries. JAMES O'GARA

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Religiosity Is the Opiate of the People

The Beast from the Sea

BRUCE VAWTER

THE PERENNIAL relevance of the Apocalypse is in its portrayal of the State as the enemy of the City of God. This portrayal is not, obviously, all of biblical or Christian theology, which has never denied Caesar his due. It is a part of that theology, however, and a part that does not often seem to occur to Christians in their thinking on citizenship. The New Testament teaching on civil obedience is not confined to the thirteenth chapter of St. Paul's letter to the Romans. Even Paul's notion of civil authority is not quite as simple and unambiguous as it has sometimes been taken to be; studies like Heinrich Schlier's *Principalities and Powers in the New Testament* and *The Powers That Be* by Clinton Morrison have brought out some of the complexities.

The same Peter who enjoins Christians to honor the king also ends his letter by giving Rome the apocalyptic name Babylon, in Jewish tradition the very epitome of the godless City of the World: "Then I saw rising out of the sea a beast having ten horns and seven heads. On his horns were ten diadems, and on his heads blasphemous names. . . . The whole earth followed the beast in wonder. . . . They worshipped the beast, saying, "Who is like the beast?" and "Who can fight against him?" He was given a mouth to speak proud and blasphemous things . . . and he opened his mouth in blasphemy, blaspheming God and His dwelling, those who dwell in heaven. He was allowed to wage war on the saints and to defeat them, and he was given power over every tribe and people, language and nation. . . . I saw another beast coming up from the earth . . . who exercises all the authority of the first beast in his presence.

"He makes the earth and all who live in it worship the first beast . . . and he performs great signs, even making fire come down from heaven upon earth in men's presence. He deceives those who live on the earth by the signs which he has been given to work in the presence of the beast, bidding those who live on earth to make an image to the beast. . . . He was allowed to give breath to the image of the beast that the image of the beast might speak, and to cause all who would not worship the image of the beast to be slain. He causes all, low and high, rich and poor, freemen and slaves, to be branded with a mark on their right hand or forehead, that no one may buy or sell unless he has the mark of the beast, the beast's name or his number. . . . It is a human number: his number is six hundred and sixty-six."

No one has ever been in doubt as to the contemporary model who posed for the beast of the Apocalypse. The model was the same Roman *civitas* to which Peter and Paul commended Christian obedience, and in which St. Paul enjoyed the right of citizenship and to which he confidently appealed for justice when on trial for his life. The same Roman state whose law and peace safeguarded the propagation of Christianity, over whose roads the Gospel was carried to every part of the civilized world, was nevertheless pictured by a fellow Christian of Peter and Paul as that very Antichrist which stands in inexorable contradiction to God and his people.

Christians have never been slow to identify the many avatars of the beast in subsequent history. Setting aside the extravagances of fundamentalist cranks, there has been little to quarrel with in most of the identifications because they were so obvious. An all-powerful worldly state that wars on the people of God with the political and economic weapons that it uniquely possesses, substituting its rites and mysteries for the mysteries of God, is all that is required to fit the pattern, and there have been and continue to be many such godless states.

BUT HITLERISM or Stalinism are not the only forms in which the Antichrist may appear. They are not even the most likely forms that the New Testament has in mind. There is little of the subtlety ascribed to the beast in the jackbooted Brown Shirt, little of his power to deceive even the elect in the methods of the Cheka. A state need not be anti-human, anti-God, anti-legal, anti-cultural, or anti-rational to qualify as the Antichrist. The Roman state was none of these things: it was, rather, the world's best political hope against barbarism and anarchy, imposing an order in which human justice was possible and to which Christians counted themselves fortunate to belong. Even in its persecutions it was not, according to its lights, acting except in the best interests of civilized man. So it appeared to Romans like Tacitus and Suetonius, Hadrian and Pliny, who were by no

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means brutalized men and who knew the meaning of justice. Tacitus and Suetonius deplored Nero's murder of the Roman Christians because it was the act of a tyrant and a madman, but they agreed that Christianity was a detestable superstition whose extirpation was in the public interest.

Antichrist is not necessarily what opposes Christ with bare fists and clubs; it is always *what takes the place* of Christ. That, after all, is the meaning of the Greek particle *anti*. That is why all the New Testament writers consistently describe Antichrist in terms that are a parody of Christianity's most sacred language. His is a mystery, admits St. Paul, but a mystery of iniquity. His coming (*parousia*) is the work of Satan with all power and signs and prodigies—of falsehood. Caesaropapism is a more realistic form in which to expect the return of Antichrist than is Attila the Hun, just as there are more convincing incarnations of the devil than a Mephistopheles in red tights (as Mephistopheles himself explained to the witch).

There is a parallel to this New Testament teaching in St. Paul's attitude towards "the wisdom of man." It has often been pointed out that the revered *philosophia* of the Greeks occurs in Paul's works only one time, and that one time it is intended pejoratively ("Let no one deceive you with philosophy"). Yet Paul, though not precisely a Christian humanist, was not anti-intellectual. The human wisdom he repudiated was what attempted to substitute itself for the wisdom of God, even as he repudiated "the enemy who exalts himself above every god, so called—everything that is worshipped—to the extent of seating himself in the temple of God, masquerading as God indeed." In this attitude Paul merely took his place in the long Judeo-Christian tradition which holds that man is controlled by and does not himself control the word of life.

What has been said might suggest that in various historical times—the age of the Fathers, the "ages of faith," the age of the atom—Christians have not always been as sensitive to the presence of Antichrist as were the Christians of the apostolic age. Dante's voice of Christian conscience protesting the "donation of Constantine"—not because he knew it to be bogus but because he thought it genuine—was drowned out by a louder voice that began with Eusebius and was hardly stilled by the Lateran pact. As a body, Christians both Catholic and Protestant in Hitler's Germany never seemed to have undergone any crisis of faith involved in their allegiance to the Third Reich. The Catholic SS was a "good German" just as the Catholic GI was a "good American." It is doubtful that many citizens of the Federal Republic today would define their Germanness as in any way essentially different from the Germanness of twenty-five or thirty years ago.

The New Testament teaches us that a political order, like a philosophical system, may be a very good thing in its own sphere and a terrifyingly evil thing when it ventures to speak with the voice of God. Experience tells us that Christian ears have not always detected this alien voice. Experience further tells us, I believe, that it can be Christians themselves who give breath to the image of the beast that it may speak with this alien voice.

The issue of Church and State in America these days is so obscured by emotionalism, it is difficult to find anyone disposed to be reasonable about it. On the one hand, it seems rather silly to imagine that there can be separation of Church and State only when the latter pretends, in all or most of its functions including education above all, that the religious convictions of the great majority of its citizens simply do not exist. No other civilized country in the world tries to act in this way, and to ignore the experience of other nations as wise and as free as ourselves is sheer parochialism.

ON THE OTHER hand, to call the Supreme Court of the United States "godless" because of its decisions regarding religion in the public schools also makes no sense unless it is presupposed that all our religious convictions—including the convictions of those who have no religion—are equally irrelevant. Irrelevant, that is, except as they go to make up a common denominator known as "religion" to which every American must subscribe as a *civic* duty. We have no emperor with the blasphemous names of *kyrios, theos, salvator mundi*, which shocked the New Testament conscience. We do have an imperial religion, however, with a detailed theological vocabulary of faith and religious commitment, which our "three great religious traditions" are expected to serve as accredited denominations (like the *religiones licitae* of the Roman state), with an occasional assist from others not quite so great but equally good because equally rich in American values. This is the phenomenon which Will Herberg documented in his "essay in American religious sociology" (*Protestant-Catholic-Jew*) of nearly a decade ago.

The early Christians went to the lions as "atheists" because they would not agree that the cult of the emperor was the common denominator of religion in which every good Roman could concur, because the handful of incense that was a patriotic gesture to the average

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reasonable Roman was to these unreasonable people the worship of the beast. Catholics in this country followed in their footsteps—not to the lions but to the courts—when they joined in "secularizing" the public schools by securing the removal from them of Protestant prayers and the reading of the King James Bible. They reacted then against the assumption that a comfortable, basic Protestantism was synonymous with Americanism. They should be reacting now against the assumption that this religion has been replaced by another which is neither Catholic nor Protestant nor Jewish, a religion, however, with its own prayers and God and moral values. This is idolatry, pure and simple.

One hundred and forty-seven proposals have been laid before the House Judiciary Committee to amend the Constitution of the United States in order to "restore religion to the public schools." Representative Frank J. Becker of New York, a Roman Catholic, has testified to the necessity of such legislation because "millions of families do not subscribe to any religion." Since the children of such families are unaware of the existence of God, he continued, "as part of their education for life the schools must make them aware."

The constitutional implications of those remarks—let alone their implications for natural law—must be enormous. What are their theological implications? Who is the God of Whose existence the public schools can make the children of these unchurched, unbelieving parents aware? It is hard to see how he can be any other than the God in whom ninety-five to ninety-seven percent of Americans are said to profess their belief, the tribal deity of Americanism. The public schools simply are not the source of revelation for any other God. And whoever this God may be, he is not the God of the Judeo-Christian revolution.

As Herberg wrote: "Civic religion has always meant the sanctification of the society and culture of which it is the reflection, and that is one of the reasons why Jewish-Christian faith has always regarded such religion as incurably idolatrous. Civic religion is a religion which validates culture and society, without in any sense bringing them under judgment. It lends an ultimate sanction to culture and society by assuring them that they constitute an unequivocal expression of 'spiritual ideals' and 'religious values.' Religion becomes, in effect, the cult of culture and society, in which the 'right' social order and the received cultural values are divinized by being identified with the divine purpose."

Is not this the "religion" about which so much concern is being expressed? Certainly, if we are to judge by many who are loudest and most intemperate in their expressions, it is hard to believe that it can be a concern for the God of Amos and Isaiah, Jeremiah and Ezekiel, Paul and James, Leo XIII and John XXIII, a God whose word continues to condemn our violations of international law, our callousness to social and racial sins at home and abroad, our cant and insufferable jingoism. Were our public schools in any remote danger of revealing such a God as this, we may be sure there would be altogether different rumblings in the cells of the John Birch Society and on Capitol Hill.

THE CARICATURE of religion is religiosity, which is talk of religion and illusion of religion without religious commitment. It costs nothing to speak favorably of Almighty God; it is quite another thing to wait on His will in fear and trembling. Adolf Hitler could invoke his mythical Wagnerian God with all the ease that our politician-priests can display in assuring us of the favor of our God of free enterprise and anti-Communism and NATO. Pious Bavarians to the end could be gulled into the belief that this was the God of their Mass and sacraments. Even Nikita Khrushchev speaks of God occasionally, though on reflection he has had the honesty to admit to using a figure of speech. We could use some of the same honesty. What does the official God of a national religion have to do with the God of Isaiah, Who wanted no prayers from Israel till justice had been done, till wrongs had been righted and the widow and orphan protected? What has he to do with the God of Jeremiah, who wearied of a people prating of the temple of the Lord in their midst, Who turned his back on this people and called their temple a den of thieves?

It was of this prophetic God that François Mauriac was thinking a few years ago when he said that it mattered less that the Premier of France should attend Mass than that he should have a respect for distributive justice. It was of this prophetic God that Cardinal Ritter of St. Louis was thinking when he said recently that no Catholic should presume to approach the altar of God while guilty of the sin of racism. Somehow it is hard to believe that it is this God whose good name is being defended by racist senators. The God of Amos, who has said that he is less interested in Sabbath closing laws than in the equal administration of justice in the courts? Religiosity is the religion which is truly the opiate of the people.

In defending the political right of religious dissent, as it is supposed to do, the Supreme Court of the United States has shown more genuine respect for religion than have many of the Court's critics. Religion is a life decision, not something infused along with American citizenship. It is a commitment of life, not a mouthful of slogans. The Court has pointed up a challenge that has been given to religion not by any state or judiciary but by a living and demanding God. It would be the worst kind of tragedy were truly religious men and women to allow themselves to be beguiled into having religion deny its only destiny by reducing itself to a patriotic ritual.

One of the House witnesses has urged amending the Constitution because belief in God is as much a part of the American way of life as apple pie. That, it seems to

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me, sums up the whole situation in a nutshell.

The American political system, with all its shortcomings, is probably the best that man has yet devised to bring about the incontrovertible goods enunciated in our Declaration and Constitution. American society is a good society, despite all that needs to be bettered, despite all the injustices and shames it has tolerated and continues to tolerate. The American people is as idealistic and altruistic as any in the world; one might even venture to say that it is one of the least materialistic of peoples, one of the most open to spiritual challenge. But this people and this society can achieve that to which it can legitimately aspire, to be the City of Man, only when it is capable of being measured by standards that are not of its own fashioning.

Religion, if it is doing its duty to the City of Man and the Kingdom of God, can hold up these standards. It can no longer do this when it has become identified with America, when Americanism has become its own religion sufficient to itself, setting it apart from the world of man and intruding it into the world of God where sins become irremediable because the possibility of sin is removed. When religion has allowed itself to be identified with national values it has abdicated its responsibility before God. When this religion is—or was—Christianity, it has become the worship of Antichrist.

The Spread of Grandeur

De Gaulle's Canadian Beachhead

JOHN D. HARBRON

ANDRE MALRAUX, President de Gaulle's Minister of State for Cultural Affairs, was all smiles last fall when he opened France's *Exposition Française* in Montreal. His speech in the largest French-speaking city outside France was heady and emotional. And it climaxed a two-year love-match between France and her old colony on the shores of the St. Lawrence.

"I'm not here to tell you what France can do for you, but rather what France expects from you," said Malraux (in French of course). "I say to you French-Canadians we will build tomorrow's civilization together."

This kind of talk was exactly what Canada's four million French-speaking citizens, most of them in the province of Quebec, had wanted to hear from someone, but especially from their linguistic kin across the Atlantic. Malraux, Charles de Gaulle's suave cultural emissary to the world, had got the message. This appeal to the French race and language in a huge and encompassing English-speaking North America spelled support from a powerful source for Quebec's new leaders who are now turning to France for economic and industrial guidance in the rush to modernize their backward province.

Less than a year after Quebec's energetic, new provincial Liberal regime was safely in power, Quebec's premier Jean Lesage was in Paris in 1961 to open the Maison Québec. His warm personal welcome and red carpet treatment from President de Gaulle suggested Canada's Prime Minister had come to call and not a newly-elected provincial premier. Moreover, the Maison du Québec is not a center for promoting Canada in France, but only to sell Quebec in the former motherland.

Since then, French as well as Quebec intellectuals, engineers, executives, consulting economists have sped in a steady stream to each other's shores, the *quebecois* to seek out French technical "know-how" on *planification économique,* a new steel mill for the province, advice from the Paris Métro on the building of Montreal's new subway and deals for French car-making plants in Canada. France, in turn, has responded eagerly to these overseas French who want to borrow deeply from France's recent economic and industrial accomplishments and the De Gaulle government sent along one hundred and fifty French businessmen and top officials to accompany Malraux to *la belle province.* This outreach of Gaullist *politique de grandeur* is getting a livelier if less-observed reception in Quebec than it is ever likely to receive from De Gaulle's flirtations with the successor states of the old French Indochina or with the unpredictable Communist Chinese.

QUEBEC, long forgotten, ignored, even maligned by successive French regimes for its backward ways, is the original seat of overseas French power in the world and the starting-place of Louis XIV's abortive plan for colonial supremacy in America. British conquest and annexation in 1763 had long ago cut Quebec away from first royalist, then revolutionary France. Left to herself with old-fashioned social and religious institutions, Quebec struggled alone to maintain and strengthen her rights in a solemn and distinctly unsympathetic Anglo-Saxon world. Before the recent death of Premier Maurice Duplessis in 1960, Quebec still displayed vestiges of

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the *ancien régime* and was more typical of old French civilization than all the alien African and Asian possessions gathered during the next two centuries under the tricolor of the French empire.

The present Gaullist wooing of what is now a sovereign part of the Canadian nation has proceeded as though Quebec were a newly-independent "French nation" only recently cut loose from *la patrie* and as the first western hemisphere adjunct of the old France with an affinity for French-speaking Afro-Asian states. The suggestion of such an allegiance, at least of language, is not far-fetched. During the hard years of Duplessis' authoritarian era, French-Canadian intellectuals, hemmed in by their own province's limited challenges, had worked in French Africa, organizing trade unions, teaching and writing for journals of dissent.

Quebec's response to this re-awakened interest by France in her first colony has not gone unheeded. Firmly committed to her own social revolution and released from the bondage of Duplessis, who ruled his native province between 1937 and 1960 much as Salazar rules Portugal, Quebec had good reasons to reach out to a France on the upswing in the world. Both Quebec's aggressive intellectuals with their concept of a modern Quebec and the French president and his concept of a rejuvenated France had already experienced plenty of domestic and international opprobrium. French-speaking Quebec, dominated by English-Canadian business interests who presided over a growing horde of U.S.-owned subsidiary corporations, was determined to end its minority function in Canadian Confederation. President de Gaulle, confronted in 1958 with a France politically stalemated and psychologically exhausted from the long record of defeat and submission in its lost empire, was equally determined to restore his nation's world role.

Actually the roots of the new association between mother country and her first colonial daughter were established in the days of the defunct Fourth Republic by frustrated Quebec intelligentsia who fled to France at the height of the Duplessis dictatorship. French social democracy was the inspiration for the forthright, angry pamphlets and political journals published in Quebec a decade and longer ago. Unheard of and unread in English-speaking Canada, they gave purpose and direction to these young men who now hold the province's seats of power.

BUT THERE is a positive Latin inconsistency in the new Quebec-De Gaulle liaison. While Premier Lesage and his impatient cronies, notably the fiery Réné Lévèsque, a former TV critic who is provincial minister of hydraulic resources, pull to the left, Charles de Gaulle, military architect of the Fifth French Republic, pulls to the right. Ideologically, Quebec's social doctrines and Charles de Gaulle's mysticism are poles apart. President de Gaulle as *le général* is somewhat similar in personality to the late Premier Duplessis, best known as *le chef* to followers and enemies alike. De Gaulle, like Duplessis in his prime, finds strength in antiquated French concepts of race, language and faith. De Gaulle represents an imperial, military and possibly ecclesiastical point-of-view about French society, not too different from the one which once clamped its hard cultural mold over Quebec. And De Gaulle speaks and moves with a personal *hauteur* that can only be downright repugnant to the work-a-day and emancipated Quebec City bureaucrat.

What, then, holds the new "alliance" together? At present, it is Quebec's admiration for the success as well as the durability of France's economic structure and industry. These have flourished unencumbered by chaotic, pre-Gaullist politics before 1958 and since then by De Gaulle's allocation of large slices of the national wealth for the creation of his independent *force de frappe.*

But an even greater part of the mix is made up of the determination of Quebec's new and vigorous French-speaking leaders not to consult—for the time being at least—English-Canadian executives in the province. Their class has controlled Quebec's industrial existence like a ruling aristocracy since 1763, and they are blamed by French-speaking Canada for Quebec's economic lag behind the rest of the nation. Certainly the most valuable information about operating in Canada's domestic market—for example the construction of Montreal's first steel mill—is to be found in English Canada where four very profitable and fully-equipped modern steel mills are now in business.

Under these circumstances, the mystical *politique de grandeur* of President de Gaulle will probably achieve more tangible results in Quebec than even the shrewd general had anticipated.

Perspective

Those influential straying asses, Saul,
Did you think back to them sometimes, the dance
They led, and the unlooked for circumstance—
The young Anointed choice, well-favored, tall
(We read twice, head and shoulders over all),
But flawed somehow, or just missing the chance,
And losing further ground with each advance.
That touch of madness, when did it first fall?

Did the compassion of the singing boy
Lay more Goliaths low in the sieged mind,
Or trouble tottering kingdoms with a twang
From the hills (whence the help, even the joy
Of Israel would come)? Were you resigned,
At last, to God's way with the boy who sang?

MOTHER MARY ANTHONY, S.H.C.J.

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THE SCREEN

Shall We Join the Ladies?

SURELY one shouldn't suspect the movie-makers of being misogynous, but a packet of current films would lead one to believe the worst. In most of these the females are distinctly not nice. And in the French "Don't Tempt the Devil," the wife-and-then-widow played by Marina Vlady is so steeped in evil machinations that she makes Lady Macbeth look like Elsie Dinsmore. It's hard to tell whether the picture's title refers to her or to her lawyer-lover (Pierre Brasseur) whom she persuades to prove that her husband was killed by his mistress-nurse (Virna Lisi).

The film starts as a fascinating mystery thriller making us wonder who did kill the husband. Before the half-way point, however, the answer is revealed; then "Don't Tempt the Devil" becomes a character study embellished by a series of brilliant duels showing Marina sparring with her lawyer, Marina and her lawyer sparring with the examining magistrate (Bourvil), and the examining magistrate sparring with everyone on both sides of this strange case in which the nurse is tried for murder. But then the film's focus shifts again, and after its satirically-wicked character sketches, the script becomes a serious study of courtroom justice and injustice. The movie is far too long and detailed, and director Christian-Jaque drags in complicated side issues that do not advance the plot. But in spite of its imbalance, "Don't Tempt the Devil" is absorbing—for Miss Vlady's portrait of a cold-blooded schemer, and for the penetrating performances by Bourvil as the highly virtuous, somewhat naive examining magistrate and Pierre Brasseur as the satanic criminal lawyer whose only interest is in winning a case—or almost only, as the trick finale shows.

I'M NOT certain just what "Psyche 59" is getting at, or even what the title means—unless it's a year reference like "Boccaccio 70," in which case this British movie should have been called "Psyche 12." Its plot concerns four sick people: Curt Jurgens as an international industrialist who makes his home in London; Patricia Neal as his wife who has been psychosomatically blind ever since she fell down a flight of stairs right before her second child was born; Samantha Eggar as Patricia's sister, an obvious free-wheeling type who has just left her husband and is doing her best to seduce Curt right in front of her blind sister; and Ian Bannen as a rather decent sort of chap who's a friend of the family and seemingly interested in both sisters.

Since the psychological stuff is so primitive that a pre-Freudian could have figured it out, "Psyche 59" has almost no suspense, and all director Alexander Singer had to do was to let his foursome (plus an addle-pated grandmother who throws in some addle-pated psychology) wade through one symbolic scene after the other. They wander in a desultory fashion. Some interest is added by the stunning sets and decor and the extraordinarily handsome clothes worn by the sisters, clothes which Miss Eggar appears out of quite often. Perhaps "Psyche 59" is meant to be an arty soap opera showing how foolishly even well-dressed women behave. As such, it wouldn't even get by on TV.

ALSO steeped in psychology and mystery is "The Third Secret," a thriller that asks did the psychoanalyst commit suicide or was he murdered? One of his patients (Stephen Boyd) is persuaded by the doctor's fourteen-year-old daughter (Pamela Franklin) to investigate, since she is convinced that her father was murdered. Starting out with this unlikely situation, Boyd calls on the doctor's three other patients: Richard Attenborough, Diane Cilento, and Jack Hawkins—all of whom are among the suspects. Producer-scriptwriter Robert L. Joseph goes out of his way to make us think during the course of his exciting story, and director Charles Crichton goes out of his way, and frequently succeeds, in making his cast convincing. Neither the psychology nor the mystery in "The Third Secret" is very deep, but the film holds one's interest and is definitely more than just a whodunit.

IF "The Mad, Mad, Mad, Mad World" was a slapstick farce for kids, "The Pink Panther" could be considered a slapstick farce for adults. After some marvelously-drawn animated cartoons shown with the film's title and credits, the picture goes on to tell a somewhat ordinary story about international jewel thieves. Outstanding in the cast is Peter Sellers as the bumbling Paris policeman who always manages to do the wrong thing while pursuing whoever stole the famous pink-panther diamond. Along with Sellers, but not so funny, are David Niven as the gentleman thief, Capucine as his lovely accomplice and incidentally, the wife of unsuspecting Sellers, Robert Wagner as Niven's nephew, Claudia Cardinale as the Indian princess who owns the diamond, and several others who usually manage to help put a film over (like Brenda De Banzie and Fran Jeffries); they don't have much of a chance in this thin, rowdy affair.

PHILIP T. HARTUNG

CORRESPONDENCE

"Are Parochial Schools Necessary?"

Bronx, N.Y.

TO THE EDITORS: Your editorial comment on Mrs. Ryan's *Are Parochial Schools the Answer?* sets the stage for a promisingly intelligent Catholic inquiry on the value to the Church of the contemporary Catholic

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school system. May I suggest, however, that you have dismissed too quickly "Those who have argued that a pluralism of schools leads to divisiveness. . . ." Or perhaps, you have not sufficiently investigated all the effects which a mass system of primary and secondary church schools can have on the development of the religious virtue of charity.

The tradition of the American common school holds that the unself-conscious and natural interaction of youths from every class, race, and religion in daily school activities in and out of the classroom provides the best conditions for the development of civic unity in a pluralistic society. Would religious educators deny that the same conditions provide an excellent environment for the concrete and practical development of the virtue of charity—the highest virtue for a religious man?

Negatively, would religious educators who live in large urban centers deny that a mass system of church elementary and secondary schools has tended to make more difficult the Church's attempts to uproot anti-Semitism? Or anti-Puerto Ricanism when the majority of our fellow Catholic Spanish-speaking parents cannot afford parochial school tuitions or where their children cannot succeed in passing parochial high school examinations for entrance? Or Jim Crowism when the majority of Negroes are Protestants?

In the many suburban and city neighborhoods where school problems and activities make the local parents associations the focal points of much community activity, Catholic school parents miss an opportunity for important service. Indeed their absence in great numbers can be a factor in weakening both community-wide concern for the schools and the much needed religious witness in community discussions and action related to school policy. Despite the preachments of their bishops to be civic-minded and interested in their local public schools, Catholic school parents, by their absence from the regular meetings and activities of local parent associations, cannot escape the suspicion they lack either the knowledge of or the involved concern for the community's public schools. To be realistic, can we expect Catholic school parents in large numbers to be vitally interested in and zealously active for both their own parochial schools and the local public schools at the same time? Can we expect such double concern and action from Catholic school parents when so many of them feel they are bearing an unjust double taxation for schools? It would seem that the religious concern for the development of charity would be disturbed by the inhibiting of the conditions which lead to a social expression of the highest virtue. . . .

Just as secular educators can be disturbed about the effect upon civic unity in pluralistic communities where large parochial school systems make the common school ideal inoperative or impossible to achieve, so too religious educators should be concerned about the effect on charity which the absence of the common school experience can have on Catholics living in pluralistic neighborhoods. In addition, religious educators should become concerned about the possibly deleterious effect large-scale parochial school systems can have on the quality and morale of the local public schools. Certainly their sense of community responsibility and civic commitments nurtured by Christian charity should be disturbed enough to ask for a re-examination of a local Church policy which still looks to "Every Catholic Child in a Catholic School" as an ideal even if presently and temporarily unattainable. FRANK C. ARRICALE

"Philadelphia—Still Closed"

Euclid, Ohio

TO THE EDITORS: With the perversity of human nature, I found a grim sort of comfort in Dennis Clark's description of the Church/race situation in Philadelphia. For months I have been figuratively weeping over the "church of silence" in the Cleveland diocese while racial troubles compounded and the shepherds left the sheep to straggle along as best they could. But, dear God, things seem to be even worse in Philadelphia.

Here in Cleveland we at least have a weak little Catholic Interracial Council group, and a struggling Caritas group, and a few brave men on the diocesan paper, and an isolated pastor or two who have defied convention and promoted racial justice. We have at least had some tokenism in joining in with the Conference on Race and Religion; but forceful and practical leadership in the diocese has not been forthcoming. Pastoral letters? What are they? Directives—à la the Michigan Bishops' statement (Sept. '63)—what are they?

We *have* had a statement of sympathy for the Negroes, coupled with some cautionary words seemingly directed at CORE, frowning upon violence and lawlessness and quoting Pius XII to the effect that justice will come about through evolution, not revolution. And not so long ago one of our local monsignors reminded the world in a TV appearance that the Church was in the forefront of defending human rights in the 17th century.

The official Church has been so silent in the midst of the racial turbulence and upheaval in this city, that the local evening paper headlined the event when an editorial appeared on the subject in the diocesan paper. This was news. We do not publicly want to take note of the fact, however, that it seems to be our policy to ignore race until it is too late—wherefore several of our difficult parishes (i.e. Negro) have been abandoned outright by the diocese and turned over to missionary orders. Similarly, we do not want to face the fact that last year one of our large orders of sisters abandoned their girl's academy because it was no longer practical

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to run it—(i.e., the neighborhood is colored) . . . ironically, the same order is noted for its missionary activity, particularly in India.

The official silence is particularly intriguing in view of the fact that within the past two years large groups of pastors banded together to push a tithing campaign, and the vigor and dedication expended on that effort was a wonder to behold. The "lay apostolate type" cannot but wonder why the same vigor and dedication might not be applied to the problem of fair housing.

The apathy of the clergy around here in the face of racial injustice goes beyond the point of scandal right over into the realm of pure fantasy. But there is a nightmare quality to the fantasy. . . . I sat and listened last week to a priest tell an audience of honors graduates that only Catholics "fully understand Western culture" and that "Protestants and others" do not really grasp the roots of Christian culture, and so on for thirty minutes or so. This in a city which two days before had been torn by rioting, and which has been racked for months by dissension over segregation, and where all winter long it has been the "Protestants and others" who have publicly committed themselves to correcting the root causes of the disturbances.

Well, we shall see. The NAACP has announced that the next move in Cleveland will be in the area of housing. When that happens perhaps our bishops and pastors will come alive and begin to give some guidance to their flocks, if only from a sense of enlightened self-interest. But I am not going to just sit around and wait for the mountain to move; I've already joined up with some "Protestants and others" in the neighborhood hoping to be able to stem the tide of anti-Negro feeling which is rampant in this largely Catholic area.

In this diocese, I don't really think we have a Negro problem; we have a deep and festering white problem. Perhaps the reason the official Church here does not want to speak out is that they are afraid to lance the boil. It is so orderly and pretty here, on the surface, and all our buildings look so solid. Mrs. John Wheatley

"Revising Canon Law"

Bethel Park, Pa.

TO THE EDITORS: Monsignor Conway's forecast of Canon Law reform ["Revising Canon Law," April 24] although conjectural, is useful in pointing out the trend of thought among canonists. It is to be hoped that his optimism will be realized in fact. Yet on one point he abandons even a hopeful outlook, i.e., when he says, "In general the present discipline of prior censorship (of books) should be retained."

On the contrary, it seems to me—and I suspect to many others—this is an area where reform is greatly needed. While no Catholic can question the Church's right and duty to exercise the "apostolic magisterium," the prior censorship of books is a clumsy, harmful, and, in our day, distasteful way of caring for this need.

Monsignor Conway says that "Prior censorship, properly administered, can be a positive help to clerical author and the lay theologian . . . " The phrase "properly administered" takes much for granted. What censor, however enlightened, can be expected to have the omniscience to judge the application of all branches of theology to every field of human endeavor? And there have been censors less than enlightened. A degree in Canon Law does not automatically create the needed omniscience.

The result of prior censorship in practice, as actually administered in many cases, can only be to discourage boldness and originality in theological thought. We see many instances of this at present. Only now, in a spate of exciting new theological works, are we able to read ideas that were suppressed for years, not because they were erroneous, but because they conflicted with the views of the theological school administering the office of censor before Pope John's providential *aggiornamento*. Such losses, and even delays, can be harmful in an age crying out for relevant applications of theology to its complex problems.

When a priest is given faculties to preach God's word to the flock of Christ, why does he need further authorization to publish a book? Any faithful priest is intensely jealous of his orthodoxy; he would write normally with the advice of other priests, scholars, and theologians; he writes only because he wishes to bring the light of faith to bear on problems with which he is concerned. He has no business writing at all if he has no new insights or applications to offer (in which case his book, if it gets as far as publication, will fall a dud without need of censorship). The law of prior censorship is a vote of no-confidence by the Church in her clergy; it deprives them of initiative, responsibility, and zeal. It is gauged to secure the publication, for the most part, of what is safe, conformist, and uninspired: which helps to account for the want of impact in so many Catholic books.

Should a priest—despite his anxiety about his own orthodoxy—make serious mistakes, his bishop has an immediate means of taking care of the matter by withdrawing faculties: the priest is no longer a spokesman for the Church's magisterium. However, when charges of error or heresy are made, the accused should be given the opportunity for a hearing or trial. This could be handled by diocesan tribunals, now almost exclusively preoccupied with marriage cases, or along the lines suggested by Monsignor Conway for a reform of these tribunals. There should also be normal provision for recourse. In this way charges of error and heresy would not be bandied about as lightly as they have sometimes been in the past.

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It may be objected that a book has a larger sphere of influence than the spoken word. This is doubtful to begin with, especially where the pulpit is concerned, and is particularly so in our day when there are so many books vying for attention and serious books are usually printed in small editions cast adrift in an indifferent market to prove their merit. Moreover, books today are subjected to critical reviews; an unwary author, attempting to teach others, may find himself getting a good critical drubbing. A censor is not necessary. But a Pierre Teilhard de Chardin, one of the most important Catholic thinkers of our era, could not in his lifetime get his ideas past ecclesiastical censors even to be considered and debated.

Thus only official or semi-official books, i.e., of prayers, devotions, etc., because they are so intimately related to the worship of the Church, would need an official stamp of approval. And some sort of approval—paralleling the faculties granted to priests—might be granted to laymen desiring to speak for the magisterium.

The proposal here made, if it seems extreme, already largely exists in the extensive field of magazine writing. Here priests make contributions under the general authorization given to the publication itself; rarely does an individual article bear an *Imprimatur*. And periodicals are perhaps as important as books for advancing and exploring ideas. *(Rev.)* JOHN J. HUGO

"The Second Sex, Etc., Etc."

Rome, Italy

TO THE EDITORS: Mr. Sheed is to be congratulated on his courage in entering the current discussion on women [March 27], and I daresay he is right about the humorlessness, the "female preacher" approach, of the authoresses he cites. However, it is odd to find him so thoroughly trapped by the corresponding masculine vice which he himself describes as "a jocosity that would seem bizarre in any other cause involving injustice." Even his explanation of this jocosity, not to mention a good deal else in the article, is about as jocose as one could get: "a feminist in a rage is much cuter than a Negro or a sharecropper." Is it possible that men are so intimidated by the comic conventions of sons entangled in apron strings and hen-pecked husbands that they cannot speak of "women's rights" without a compulsive—and, of course, immensely manly—giggle?

The substance of the article is as unsatisfactory as its tone. The feminine protesters, the author says, miss "the real questions: how to be oneself . . . how to recognize real freedom, and use it." Are, then, issues of social justice, of greater freedom, unreal and unimportant simply because they leave untouched the problems of the use of freedom? Would Mr. Sheed be willing to have this argument applied to other groups whom he considers unjustly treated, e.g., Negroes? Presumably he would be scandalized at the suggestion that he believes attention should be shifted from righting their wrongs to the issue of how they can learn to do a better job than white men of attaining "self-fulfillment" and "autonomy" in some hypothetical future when they have acquired the white man's opportunities. Yet this, in effect, is what he proposes in the case of women.

To use one kind of ethicist's jargon, his reasoning suffers irreparably from the failure to distinguish between the deontological problem of social justice and the teleological problem of the pursuit of personal values. Justice for women or Negroes is neither more nor less important than the actualization of their full human potentialities. It is simply a question of a different order, an imperative in its own right whose urgency must not be minimized by the inescapable uncertainty regarding the use which will be made of the opportunities which justice renders. If Betty Friedan had focussed on this second problem, and thus been the philosopher Mr. Sheed wants her to be, she wouldn't have been dealing with the specific problems of women at all, but with the central personal ethical task of all human beings, whatever their race or sex.

Mr. Sheed is quite right about the deficiencies of most of the writing in this field. My only complaint is that his own proposals don't help. And yet, despite all this, he must be complimented for daring to speak up at least semi-seriously on a subject which is the target of so much barber-shop and psychoanalytic ribaldry.

GEORGE A. LINDBECK

"Thomism Today"

New Orleans, La.

TO THE EDITORS: Perhaps it would be well to direct to the attention of Rosemary Lauer, author of "Thomism Today" [April 3], the following excerpts from a letter of Pope Paul VI to the Master General of the Dominican Order:

"In the works of Saint Thomas can be found a compendium of the universal and fundamental truths, expressed in the clearest and most persuasive form. For this reason, his teaching constitutes a treasure of inestimable value . . . for the entire Church and for all minds thirsting for truth. Not without reason has he been hailed as 'the man of every hour.' His philosophical knowledge, which reflects the essences of really existing things in their certain and unchanging truth, is neither medieval nor proper to any particular nation; it transcends time and space, and *is no less valid for all humanity in our day*.

"As regards his theological teaching . . . the better it is understood in its admirable synthesis, the greater the admiration it arouses for that clear distinction and harmony

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between the order of nature and the order of grace, between human reason and divine Faith . . . Hence the triumph of the doctrine of Saint Thomas in the Church Militant causes supreme glorification of the very Wisdom of God.

"We are therefore convinced that great benefits will accrue to the cause of truth from a wider and more exact knowledge of the teaching of the 'Common Doctor' which the Church has made her own."

Or has the Holy Father over-stepped the bounds of his authority? *(Rev.)* ROBERT J. MILLER, O.P.

Reply

Brooklyn, N.Y.

TO THE EDITORS: Father Miller's communication is a bit mystifying. At any rate, I fail to see any relation between my article and the fact that Pope Paul wrote a letter to the Master General of the Dominican Order, an action which—to answer Father Miller's question—involves such an exercise of ecclesiastical authority that anyone with a postage stamp can do it. However, I suspect that what Father Miller intended to say was that Pope Paul's letter to the Master General proves that we must all be Thomists. It is this thesis that I shall examine.

First of all, since Father Miller does not give the date of Pope Paul's letter to the Master General I have no way of knowing whether the letter was written by Pope Paul as Pope Paul, as Archbishop Montini, or as Mister Montini. But assuming that Father Miller would not indulge in any logical hanky-panky in his reference to Pope Paul as the author of the letter, it is still unclear what binding force a private letter from the Holy Father has on the whole Church—even if the letter is written to the Dominican Master General.

Generally, letters such as the one quoted by Father Miller are written on occasions such as special feast days; for example, the feast of St. Thomas Aquinas. At such times it is customary to indulge in language that runs to fulsome praise and even hyperbole. And perhaps it would not be too daring to suggest that, as literary form must be taken into consideration in interpreting Scripture, so it ought to be adverted to in interpreting letters emanating from ecclesiastical sources.

Finally, if authority is to be appealed to in philosophy (though St. Thomas regarded authority as the weakest of all arguments in philosophy), Pope John XXIII's address to the opening session of Vatican II, October 11, 1962, would seem to outrank any private feast-day missives. In this address the Holy Father called attention to the fact that the substance of the deposit of faith is one thing and its presentation is another. This deposit of faith, he said, "must be studied and expounded through the methods of research and through the literary forms of modern thought." It does not seem to me that one can carry out this project while concentrating exclusively on the doctrine of St. Thomas. Perhaps there is even some significance in the fact that St. Thomas was not so much as mentioned in this most important papal address in ninety years. ROSEMARY LAUER

"The Quest for Honesty"

New York, N.Y.

TO THE EDITORS: Daniel Callahan's "The Quest for Honesty" [April 24] seems to me to have called into question several quite fine articles published in your journal over the past several weeks. Michael Novak's "Marriage: the Lay Voice" [February 14] asked that the married layman in the Church be allowed to introduce his experience and insights into the theological discussion of marriage questions, but in non-technical language. John Cogley, referring with approval to Mr. Novak's article, then called for a new climate of honesty in the Church and an open-ended dialogue between the professional theologian and the non-professional layman ["In Search of Honesty," March 13]. Leslie Dewart ["Academic Freedom and Catholic Dissent," April 3] in a subsequent issue underlined the role which the dissenting Catholic college professor has to play within the life of the Church with respect to the development of doctrine. Mr. Novak in a letter printed in your April 24 issue makes a similar point with respect to the work of European theologians.

Now along comes Mr. Callahan who *prima facie* appears to carry the discussion a step further, but who actually inserts such a large question mark into the picture that all becomes highly ambiguous once again. I have in mind particularly Mr. Callahan's reference to the current birth control controversy in Catholic circles. "Is it not likely that someone caught in a desperate conflict of family planning would be the most prone to believe that the Church's teaching *could* change? Or that it *must* be wrong? Or that it is all the fault of the celibate clergy? To go to the other extreme, would not the person who honestly believed the Church's position is irreformable be the one most likely to be dishonest about the kinds of difficulties which can arise (by shaping facts to fit principles)? It is as if, in both cases, sheer honesty about one side of a problem paves the way for dishonesty about another." In other words, damned if you do and damned if you don't.

This excessive caution, which easily masks itself as the most honest form of intellectual integrity, creates an atmosphere where free speech and open discussion become impossible. Everyone is immediately suspect of bias and partisan spirit. That such an attitude leads to pure agnosticism vis-à-vis honesty is clear from Mr. Callahan's final paragraph: "Well, then, where are we? The banner of 'honesty' has been raised. It is a good

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banner, just as long as the staff on which it is raised does not have worm holes. That means we must be honest about our honesty; and honest about our honesty about our honesty. . . . I personally can begin by asking whether, at every point, this has been an honest article. I honestly don't know."

In all honesty one might well be prompted to ask why Mr. Callahan bothered to publish his thoughts if his own honesty is so questionable. Are such suspicions about the honesty of Christians who speak from within their own situations not in some measure to blame for the fact that many are afraid to say what they think? If all is ultimately so ambiguous, the only viable attitude towards any question is unconditional surrender at all times to authority. But this program is precisely what the above-mentioned articles were speaking out against. We have come to hope that the exercise of authority in the Church wil take place within a climate of dialogue and mutual respect. Dialogue is a two-way street, Mr. Callahan's suggestion is a dead end. If the Christian is to be asked to adopt an attitude of introspective skepticism about his honesty, which leads to a virtual infinite regress, as Mr. Callahan's final paragraph suggests, then all future discussions are *ipso facto* under a cloud of Cartesian doubt. Perhaps Mr. Callahan is being facetious, but for honesty's sake he should have made that clear.

To be honest and to be right are two different things. Dialogue is designed to lead us into the truth and demands as a preliminary that we speak out honestly, not that we necessarily be right. Dialogue can not even get off the ground if everyone's honesty is impugned at the outset. It seems to me that Mr. Callahan has laid down a highly questionable ground rule for the dialogue called for by several other contributors to The Commonweal.

DONALD P. GRAY

Reply

I MUST confess I find Mr. Gray's letter unsettling. It makes me feel much like the religious agnostic must feel when confronted by a radiant true believer: wishing he could share his serene confidence, his uncomplicated vision of truth, his total lack of any sense of the ambiguity of life and human motivation. These are qualities to be envied, and no one could envy them more than one who finds his sense of the complexities more a burden than a blessing.

In the instance of "honesty" I *am* an agnostic, an ambiguist, one prone to see more complications than light. "Damned if you do and damned if you don't"—Mr. Gray is perfectly right in reading that into my passage on birth control. All I can say is: What is wrong with that? Isn't this almost of the very essence of any complicated moral question: that perfectly genuine and good motivations conflict with one another, that self-deception lurks in every dark alley of ethical decision? Why do I bother to publish my thoughts if my "own honesty is so questionable?" Well, I don't know what else I can do, nor what anyone else can do. Mr. Gray would apparently have me speak only when no self-doubt remains. A grand idea, except that I have never been able to come up with an infallible way of determining my own honesty, my own real interests, my own hidden (and possibly unconscious) motivations. Since I gather that Mr. Gray has managed to work these things out, I can only look upon him with awe.

A point or two in Mr. Gray's letter, however, leaves me less awed. He holds, for instance, that my "excessive caution . . . creates an atmosphere where free speech and open discussion become impossible." On the contrary, it seems to me that only an attitude of self-wariness makes free speech and open discussion possible. For many of the problems we are now facing in the Church have not arisen because of a superabundance of skepticism, but rather the opposite: everyone has been so certain he has the truth at his fingertips. One reason why the birth control problem is so vexing is that too many Catholics in the past were so cocksuredly certain that any form of birth regulation was bad, or that nothing other than abstinence or reliance on the uncertainties of rhythm was even conceivable. How much better if they had only seen some of the ambiguities. The worst of it is that many felt that they were being triumphantly honest in their certainty.

My own observation would be that Mr. Gray is much closer to this frame of mind than he may recognize, for it is a prime characteristic of such thinking to say that the introduction of any doubt on this or that point is taken to pave the way for disaster. Thus it is that Mr. Gray believes that my ambiguities could only entail "unconditional surrender at all times to authority." I'm afraid I don't see it that way, but then how many religious agnostics see that their uncertainties prepare the way for fascism, Communism, and concentration camps, etc., etc. . . . (I think that's the customary argument).

"Dialogue," Mr. Gray rightly reminds us, "is designed to lead us into the truth and demands as a preliminary that we speak out honestly, not that we necessarily be right." My only difficulty here is that he implies that somehow it is easier to be honest than to find the truth: my crime is that I won't just slide over the former to get on with seeking the latter. If that is what Mr. Gray is saying, then I plead guilty. But I am not ashamed of my crime. It is precisely because I think "honesty" is such a powerful idea, and its reality so urgently needed, that I think it worth the same kind of detailed attention we lavish on the concept of "truth" or "good." Is such attention, with its introduction of nuances within nuances, a "dead end"? We had better try our hand before we venture a confident answer.

DANIEL CALLAHAN

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Learning Bigotry

CLAIRE HUCHET BISHOP

> *For however great is Athens and however great is Rome, we will be judged neither by a subtle Greek nor by a logical Roman, but by a Jew who was once seen weeping for his country.* (J. Green)

AS EVERYONE knows, Schema 4, which was presented on November 8 to the Council by Cardinal Bea, deals with the attitude of Catholics toward the Jews. This document was read by Pope John to his entire satisfaction, five months before his death. It declares all over again, and more specifically than at the Council of Trent, that the responsibility for Jesus' death falls on sinful humanity as a whole and that it is unfair to call the Jews a deicide people either in Jesus' time or now. It points out that the Church can never forget that Christ, His blessed Mother and His apostles were Jews and it expresses the bottomless debt of the Christians to the Jews, among whom the whole preparation for the work of redemption was disclosed. It calls on preachers and catechists never to forget those truths, or speak contrary to them, and to make every effort to facilitate a better understanding between Christians and Jews.

This reappraisal of Christian teaching regarding the Jews advocated in Schema 4 is bound to include all media of expression, even children's books, since they contribute to the shaping of the Jewish image in the Christian mind. Religious children's books fall into two categories—textbooks and story books, though the main fallacies to avoid are the same for both. These traditional patterns of misrepresentations have been masterly studied and analyzed by Professor Jules Isaac in his book *The Teaching of Contempt*, a teaching which has perniciously pervaded practically all the avenues of Christian education for nearly two thousand years. In this article we can but briefly cover, in children's books, one of Professor Isaac's points, that of deicide.

There are several ways of heaping on Jews, in religious children's books, the crime of deicide. It can be done blatantly, and still is, as a number of investigations carried on by Catholics and Protestants, both here and abroad, have amply proven. Here are some typical calumnious sentences: "The worst deed of the Jewish people, the Murder of the Messias . . ."; "A grievous sin indeed, for they the Jews have killed the Prince of Life. Guilty of the death of God's Son!"; ". . . the Jewish people is dispersed throughout the entire world and keeps its shameful mark of a deicide people, that is the abominable crime it perpetrated in putting to death their God."

We should be aware that, though generally on the wane, these crude and vicious calumnies are still to be found in books published today.

We have also to watch for a more subtle but no less devastating kind of misrepresentation. In many books, for instance, the word "Jews" is never used until the Passion story is reached, so that the children's mental association with the word becomes automatically that of meanness and murder. Another, and most common, distortion comes from using St. John's text for the Passion without any stylistic explanation. Since this is standard reading in missals for Passion week, a number of European editors are now careful to point out in a footnote that "the Jews" does not mean the Jewish people, neither in the past nor now. Indeed, if this is not made clear, children are bound to be subconsciously conditioned to anti-Semitism. St. John's text is what it is and its use of the word "Jews," some forty-six times, in a derogatory sense has been and still is the object of scholars' and theologians' discussions, Father Gregory Baum included. But though opinions may vary as to St. John's intentions, everyone agrees that whatever the method of presentation for this text, it should never help to condition people to anti-Semitism. In order to avoid this, it seems evident that a short commentary is *de rigueur*.

AT THE SAME time we have to attend to the positive side of the reappraisal advocated by Schema 4. To many children, catechism and religious books mark their first encounter with the concept "Jew." Little children, blessed as they are, have no feeling for race, color or religion. To them, any child is just a child. However, Jesus' story is bound to bring an awareness of dissimilarity. That this is done in the wrong way we know only too well—we who have heard a "Christian" child hurling the epithet

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MRS. BISHOP is well-known as an author of children's books. Among them are the following: *Augustus, The Big Loop, Blue Spring Farm, The Man Who Lost His Head, Pancakes-Paris, Toto's Triumph, Twenty and Ten, Bernard and His Dogs, Christopher and the Giant, The Ferryman, Five Chinese Brothers, Martin de Porres, Lafayette: French-American Hero, A Present from Petros,* and most recently, *Twenty-Two Bears* (Viking).

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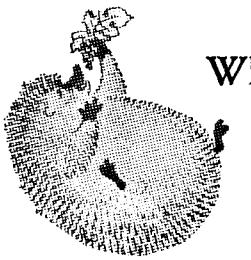
of "Christ-killer" at a Jewish neighbor, or telling him that "the Jews killed the Son of God." Where, in pluralist America, did the child learn this murderous language except at catechism class, in the parochial or Sunday school, or in religious books? Not only should those expressions never have reached the child, but on the contrary his sympathy for the Jews should have been aroused. He should have been told, he should have read, that Jesus was a Jew, that He lived in Palestine, that His blessed Mother was Jewish, that He spoke Aramaic and Hebrew, that His disciples and the first Christians were Jews.

Appreciative understanding is built even more easily with religious story books, which, unlike formal textbooks, do not have to limit themselves to one of the Gospels' text for the liturgical year. Therefore it is all the more surprising to find so many writers of these first books about Jesus using over and over again the very quotations which are bound to sow seeds of prejudice and resentment. Why not use quotations from St. Luke in connection with the Passion story? The other Gospel texts will come later in the children's life when their judgment will be strong enough to bear the necessary commentaries—which still plague theologians and scholars anyway. That many writers seem unaware of the emotional power of words is distressing. For a number of years I have corresponded with authors of religious books for children only to discover that, tragically enough, their prejudicial writing had been unintentional. Upon realizing it they were horrified and ashamed and eager to correct their text in subsequent editions. This in itself is proof that the authors themselves had been brainwashed so thoroughly in their own childhood that they had become inured to some of the implications in their own writing.

Another aspect of the positive approach in religious story books is for the writer to avail himself of the story-telling privilege. He does not have to follow the Gospels word for word as long as he does not give a distorted picture. He can make it plain that the good people who surrounded Jesus, the disciples, Martha and Mary, Nicodemus, and many others were Jews. What does prevent a story-teller from saying that the enthusiastic crowds which followed Jesus were made up of Jewish people? And who lamented on the way to Calvary if not the Jewish women? And who hurried first to the tomb if not again the Jewish women? Too much emphasis? But after nearly two thousand years of warped "Christian" teaching we have to bend backward to make truth straight.

Contrary to what some might infer from what I have just said I am not advocating a complete exoneration of Caiphas and the Jerusalem Elders. Though the scope of this article does not permit us to examine the much discussed Roman responsibility in the trial of Jesus, yet it can be pointed out that Caiphas and the Elders are to



Which books do children like best?

If you answer the above question by asking *"Which child?"*, see below:

For the littlest, a small book of gay animal drawings in bright colors: COCK A DOODLE DOO, *A Book of Sounds* by Ed Emberley ($2.50); for those who are ready for a story, a Peter Rabbit kind of book about a hedgehog who gives a party, *JORAM'S FEAST by Nathan C. Shiverick ($2.25); for small entomologists, the brilliant *LADY BIRD, QUICKLY by Juliet Kepes ($3.00). *HO FOR A HAT! by the poet William Jay Smith has big bright pictures by Ivan Chermayeff of all sorts of hats ($3.25). For second-graders, THE COMING OF THE PILGRIMS by Smith and Meredith ($3.50), based on Governor Bradford's firsthand account, with bold illustrations by Leonard Everett Fisher.

For a girl of seven or eight, the story of the Armenian village girl who wants to learn to read, told by Gladys Yessayan Cretan in *A GIFT FROM THE BRIDE ($2.95), generously illustrated with authentic Armenian scenes. For eight to ten-year-olds who like fun and animals in their books, Scott Corbett's new story about a boy who can't stop talking in rhyme, *THE LIMERICK TRICK ($3.00), and Ruth Sawyer's warm-hearted story of a brother and sister and their plain hound dog, DADDLES ($3.50).

For the adventure-loving age that begins about ten, there are three new books for boys, two of them salt water stories. *SPIRO OF THE SPONGE FLEET by Henry Chapin and Peter Throckmorton ($3.75) about a Greek boy who longs to become a diver in the dangerous sponge trade. THE SALTY SKINNERS by Adèle and Cateau DeLeeuw ($3.75) tells about a group of skin-diving American youngsters and their summer adventures. A BOY AND HIS DAD is a fine collection of stories about sons and their fathers selected by Albert B. Tibbets ($3.75).

For horse-smitten girls of ten, eleven and twelve, the perfect book is Marion Holland's CASEY JONES RIDES VANITY ($3.95).

Choosing just the right book for boys and girls over twelve is not so easy but here are three worth considering. One is a story of survival and undersea adventure in the South Pacific today, THE DANGER ISLANDS by Ben Masselink ($3.75). For the career-minded, Laura Nelson Baker has written about a "helping" profession, social group work, in THOSE WHO CARE ($4.50). For the lively-minded with an interest in foreign languages, there is YOU CAN LEARN RUSSIAN by Marguerita Rudolph ($4.75).

All of these books are newly published and all are well bound in sturdy hard covers. They are meant for a child's own bookshelf where they can be taken out and re-read, as they certainly will be. Any good bookstore has these books or will be glad to get them for you.

**An Atlantic Monthly Press Book*

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be whitewashed no more than Bishop Cauchon at Joan of Arc's trial, or, for that matter, any collaborating authorities under any occupying power the world over. When re-telling Jesus' story for children, it is no tampering with the Gospels to choose those quotations least likely to create both a distorted, inaccurate image and a wrong emotional impact on a young sensibility. We must be irrevocably determined to help build a world where the possibility of any Christian accusing a Jew or the Jewish people of deicide will have vanished.

To conclude, I shall submit a few practical hints for dealing with religious children's books in connection with this deicide accusation. (All the other aspects of the re-appraisal problem could not be examined within the space available here). The following simple suggestions are, I would say, foremost and compelling:

I. *Purification.*

1. Read through rapidly and make sure that there are no slanderous statements or commentaries such as those quoted at the beginning of this article.

2. Turn to the Passion story. See which Gospel text is used, which quotations are favored. Look for the author's commentaries. In the case of textbooks with St. John's text make sure that the term "Jews" is explained.

II. *Appreciation and Understanding.*

1. Read the beginning of the story, see whether the setting, country and ethnos are accurate. The story should not be made to happen anywhere and to anyone. The place was Palestine, in the first century, and "He was a Jew, just a Jew," as Péguy wrote.

2. Read on and make sure that the author did not wait to get to the Passion story to mention the Jewish people.

III. *Laymen's action.*

Finally make the effort to write the author and tell him either why you did or did not buy his book.

A lot of bother? Yes, some, anyhow. However if we were all to take that much trouble, children would enjoy, within a comparatively short time, unslanted religious books for the simple, down-to-earth reason that sale statistics talk loud. As to the urgency of having unprejudiced religious children's books no one should have to be convinced who reflected the least bit on the quasi-unprotested annihilation of six million Jews—including a million and a half children—following nearly twenty centuries of hate-breeding as a result of "Christian" teaching.

When it comes to religious children's books, the spirit of Schema 4 whatever the final text be, is in the hands of all of us, writers, publishers, reviewers, teachers, catechists, librarians and parents. In our hands are also, not only our children, but the Jewish children and the future of Judeo-Christian relationships.

A Selected List of Children's Books

BY CLAIRE HUCHET BISHOP & ELIZABETH MINOT GRAVES

RELIGION

Balaam and His Ass. David. Jonas. Jesus by the Lake. The Lamb of God. Zacchaeus the Publican. By J. M. Warbler & Harold Winstone. Ill. by French-Dominican artists. "Dove Book" series. Macmillan. Each 59¢.

Simple, direct text and brilliant modern pictures. This series has been very popular in France. It is the children's version of the Biblical renewal and we cannot recommend it too strongly. 3-8.

Flame Over Tara. By Madeleine Pilland. Ill. by Omar Davis. Doubleday. $2.95.

A girl trained by the Druids has her life changed by St. Patrick. Absorbing picture of Ireland in the 5th century and a good story. 10-14.

Bible Dictionary for Boys and Girls. By Manuel and Odette Komroff. Ill. by Steel Savage. Bethany. $1.

People, places, customs, etc. in the Old and New Testament. Anyone, regardless of his religion, will find this simple paperback helpful. All ages.

Fire is his Name: A Life of St. Vincent de Paul. By Brother Robert Lomupo. Ill. by Brother Cajetan Holland. *The Thunder of Silence: The life of St. Bernard of Clairvaux.* By Brother Franciscus Willett. Holy Cross Press. Each $2.50.

Two fast-moving, fictionalized biographies in the "Saints Who Changed History Series." These are on the first list of a new publisher. 10-15.

Junior Bible Archaeology. By H. V. Morsely. Photos. Roy. $3.50.

Archeological findings in Bible lands. Scholarly and fascinating. 12-18.

PICTURE BOOKS

A Pocketful of Proverbs. By Joan Walsh Anglund. Harcourt. $1.95.

Just the right size for a pocket; a wise and charming little book. 4-8.

Lady Bird, Quickly. Written and ill. by Juliet Kepes. Atlantic-Little. $3.

"Lady Bird, your house in on fire . . ." So told the fly to the wasp to the . . . Brilliantly and distinctively illustrated. A lasting delight. 3-6.

Automobiles for Mice. Written and ill. by Marie Hall Ets. Viking. $3.

One night the Graymouse family goes to Johnny's playroom and discovers what they consider automobiles for mice. Wisdom, humor and excitement in this striking book illustrated in a most effective new technique. 3-6.

It's Mine! A Greedy Book. Written and ill. by Crosby Bonsall. Harper. $1.95.

Little children will laugh at the funny text and pictures. 3-6.

The Poodle Who Barked at the Wind. By Charlotte Zolotow. Ill. by Roger Duvoisin. Lothrop. $2.95.

Father finally comes to appreciate his children's noisy little poodle. Mrs.

ELIZABETH MINOT GRAVES is a free-lance writer and children's books editor for the Garrard Publishing Company.

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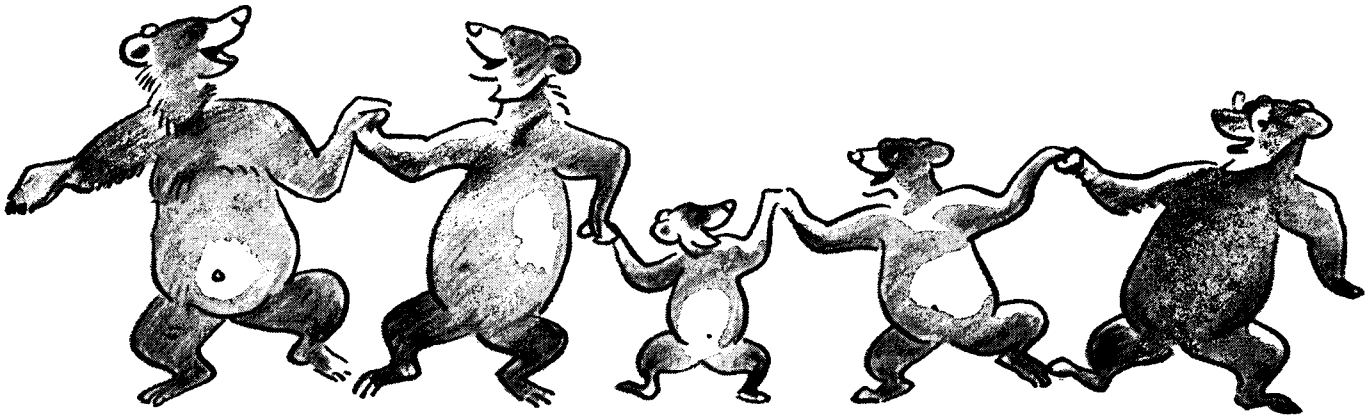

From "Twenty-Two Bears" (Viking)

Zolotow's fans will be pleased to learn that this is the Zolotows' own poodle and own father. Mrs. Zolotow has another new book this spring, *A Rose, A Bridge, and a Wild Black Horse.* Harper. $2.95.

A poetic tale of a small boy's kindness and vanity. Both for 4-7.

The Sorely Trying Day. $1.95. *A Baby Sister for Frances.* $2.50. Both by Russell Hoban. Ill. by Lillian Hoban. Harper.

These books are so delightful there is nothing to do but buy them both. The first is an old-fashioned moral tale that mischievous children will take to heart. The second is a gentle, humorous story of a child's resentment of the new baby. It will please the many fans of *Bedtime for Frances* and prove a real help to children with new sisters and brothers besides. Each 4-8.

Lizzie's Twins. By Doris Adelberg. Ill. by N. M. Bodecker. Dial. $2.75.

No other doll could replace Lizzie's beloved lost Bea. A rhymed story that will please girls greatly. 4-8.

Fireman—Save My Cat! Written and ill. by Tony Palazzo. Abelard. $2.95.

A gay story with a grand crescendo as the attempts to rescue Mary Jane's cat get tangled up. Bright pictures. 4-8.

Quiet on Account of Dinosaur. By Jane Thayer. Ill. by Seymour Fleishman. Morrow. $2.95.

Just the thing to satisfy the current dinosaur craze—a little girl finds a dinosaur *today* and takes it to school. Much fun. 4-8.

Hello Muddah, Hello Fadduh! By Allan Sherman. Ill. by Syd Hoff. Harper. $1.95. Very funny letters home from camp. 5-8.

Benjie. By Joan M. Lexau. Ill. by Don Bolognese. Dial. $3.

Benjie suffered from extreme shyness until, for Granny's sake, he wrestled manfully with his weakness. Moving and well written. Winning pictures too, with a Benjie that does not conform to the white Anglo-Saxon standard. Hurrah! 5-8.

Elizabeth the Cow Ghost. Written and ill. by William Pène du Bois. Viking. $3.

A most welcome reprint of Bill du Bois' first story, which launched him on a most successful career. Charming, new full-page illustrations. 5-8.

EASY READING FOR 7-10

The Children on Troublemaker Street. By Astrid Lindgren. Ill. by Ilon Wikland. Macmillan. $3.25.

What a delight these children are with their everyday mischief, quarrels and warm affection. One wishes their self-reliant escapades and humorous observations could go on and on. Let's hope for still another sequel.

A Car Named Julia. Story and photos by Ralph Hermans. Harcourt. $2.50.

These wonderful color photos of children in an antique auto race will make small boys green with envy.

Kobo and the Wishing Pictures. By Dorothy W. Baruch. Ill. by Yoshie Noguchi. Tuttle. $3.75.

Lovely wash paintings enhance this story of a young boy in Japan.

Little Sister Tai-Mi. By Berit Braenne. Ill. by Borghild Rud. Harcourt. $2.50.

A Korean girl, orphaned by the war, finds a home with a Norwegian family. A beautifully told story of the brotherhood of children.

Island Summer. By Jeanna Oterdahl. Ill. by Birgitta Nordenskjold. Harcourt. $2.50.

Two little girls summer by the sea. A story of friendship and good, kind people who share their fun with a lonely boy. Poignant and pleasing.

Catcher with a Glass Arm. By Matt Christopher. Ill. by Foster Caddell. Little, Brown. $2.95.

A very satisfying small boys' baseball story with excitement, insight and fine child-parent relationships.

The Orphelines in the Enchanted Castle. By Natilie Savage Carlson. Ill. by Adriana Saviozzi. Harper. $2.50.

How the Orphelines (with some help from the Scouts) succeed in turning the boy orphans into courtly knights. The Orphelines have such good times, one wishes one could live in their orphanage. Wit, wisdom and perfect pictures.

The Limerick Trick. By Scott Corbett. Ill. by Paul Galdone. Atlantic. $3.

Scott Corbett has not only done it again, but has written the best and most humorous of his magic chemistry books to date. The wiry, masculine boys and their clubhouse, the poetry contest at school, and the realistic background make the magic completely convincing.

Richard Mansfield: The Prince of Donkeys. By Mary Ellen Chase, Ill. by Paul Kennedy. Norton. $2.95.

The delightful and original donkey of the author's childhood. A small book, artfully written. A treat for all.

FANTASY AND FOLK TALES

The Coconut Thieves. Adapted by Catherine Fournier. Ill. by Janina Domanska. Scribner's. $3.25.

Sly humor in this African folk tale

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VIKING JUNIOR BOOKS

TWENTY-TWO BEARS
by CLAIRE HUCHET BISHOP
Illustrated by Kurt Wiese

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by WILLIAM PENE DU BOIS

"A very funny book with delightfully amusing and decorative drawings."
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A vivid and absorbing narrative set in ancient Mexico that rises to a splendidly dramatic climax. *Ages 12-16* $3.50

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Drawings by Brinton Turkle

In the late 18th century, 16-year-old Ketty makes a perilous flatboat journey to Tennessee that tests her Moravian beliefs.
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Photographs by Alexander and Alexandra Alland

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and intriguing, stylized pictures of the jungle animals. Fine design. 4-8.

The Boy and the Forest. By Will and Nicolas. Harcourt. $3.25.

A boy frees the forest animals from a magician's cave. A modern fairy tale in the grand tradition, with distinguished full-page color pictures. 5-8.

High, Wide & Handsome & Their Three Tall Tales. By Jean Merrill. Ill. by Ronni Solbert. Young Scott. $3.50.

A city slicker matches his wit with three country rascals. A clever Burmese version of a timeless and placeless folktale. 5-9.

The Gingerbread Rabbit. By Randall Jarrell. Ill. by Garth Williams. Macmillan. $2.95.

A mother's surprise for her daughter, a gingerbread rabbit, leads to adventure and excitement for forest animals and family alike. 5-8.

The Orange Fairy Book. By Andrew Lang. Ill. by G. Espenschied. Random. $2.95.

A brightly illustrated edition. 5-10.

The Nearsighted Knight. By Mary Frances Schura. Ill. by Adrienne Adams. Knopf. $3.25.

Witch, dragon, knight, princess and resourceful boy in the best fairy tale tradition. Humor in both the text and the lovely soft drawings. 7-10.

Felicia. Written and ill. by Eleanor Frances Lattimore. Morrow. $2.75.

How Charlotte keeps her family from finding out that her new friend, Felicia, is really a cat. Skilfully handled and original magic. 7-10.

The Season of Ponies. By Zilpha Snyder. Ill. by Alton Raible. Atheneum. $3.25.

A dreamlike and haunting tale of a lonely girl's adventures with Pony Boy and his mild, mist-colored horses. Pamela gains courage from her summer of enchantment. 8-11.

The Hound of Ulster. Retold by Rosemary Sutliff. Ill. by Victor Ambrus. Dutton. $3.50.

The thrilling adventures of Cuchulain, champion of the Celts. Poetry and heroism in this unforgettable saga. 10-16.

STORY BOOKS FOR 9-12

Hannah Elizabeth. By Elaine S. Rich. Ill. by Paul E. Kennedy. Harper. $2.95.

A warm, real story of everyday fun in a Mennonite community, of an appealing little girl and her growing understanding of the presence of God.

Scarab for Luck. By Enid LaMonte Meadowcroft. Ill. by Leonard Weisgard. Crowell. $3.75.

A runaway Egyptian boy finds adventure and good sense too; he returns home to study at the School for Scribes.

That Bad Carlos. By Mina Lewiton. Ill. by Howard Simon. Harper. $3.25.

A Puerto Rican boy newly arrived in New York. A down-to-earth story that minority groups will cherish.

The High Pasture. By Ruth Harnden. Ill. by Vee Guthrie. Houghton. $3.

Through his friendship with a wild dog in Colorado a boy learns to face bereavement and life. Strong and compassionate. A distinguished book.

The Takula Tree. By Elizabeth P. Fleming. Ill. by Robert Jefferson. Westminster. $3.25.

All that a missionary family means to Africans seeking the education necessary for self-government. A dramatic story of rioting, courage and new understanding between the races.

The story of Our Lady of Guadalupe

A MIRACLE FOR MEXICO

by Josefina Niggli

A vivid historical novel for young people which tells the story of the Indian Virgin of Guadalupe against the background of the Indian, Aztec and Spanish cultures ten years after the Conquest of Mexico. Six full-color illustrations by **Alejandro Rangel Hidalgo.** 192 pages. Ages 10-16 $4.95

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The Golden Spur. By Eugenia Miller. Ill. by Leonard E. Fisher. Holt. $3.50.

Trouble for a 12-year-old stableboy and a spirited horse at Louis XVI's Court in Versailles. The characters are well defined and the temper of the times is sharply brought out.

Wayah of the Real People. By William O. Steele. Ill. by Isa Barnett. Colonial Williamsburg–Holt. $3.50.

Heartbreak, courage and new insight as a homesick Cherokee boy, at school in Williamsburg, learns white men's ways yet keeps his proud integrity.

Against Time. By Roderic Jefferies. Harper. $2.95.

Modern, fast moving and in the best Scotland Yard tradition. A top story!

The Family Conspiracy. By Joan Phipson. Ill. by Margaret Horder. Harcourt. $3.50.

Five children on an Australian farm secretly save money for their mother's needed operation. A rich and wonderful story of pluck, initiative and family loyalty, told with humor, pace and a fine feeling for words.

Eagles' Paradise. By William Buchanan. Abelard. $3.50.

Two schoolboy detectives and a girl solve an unusual museum mystery, and gain maturity along the way.

From "Sorely Trying Day" (Harper)

TEENAGE NOVELS

There is a Tide. By Elspeth Bragdon. Ill. by Lilian Obligado. Viking. $3.

A problem boy, expelled from school, comes to understand himself and his father during their summer on an isolated Maine island. Mystery too.

The Mystery of the Tarnished Trophy. By John F. Carson. Ariel. $3.25.

Unusually well written story of a boy who clears his dead father's name.

A Miracle for Mexico. By Josefina Niggli. Paintings by Alejandro R. Hidalgo. N. Y. Graphic Society. $4.95.

A rich, detailed novel of Mexico in 1531, and the adventures of a Spanish-Indian boy who seeks dignity for his kind. Woven into Martin's story is that of the Brown Virgin of Guadalupe.

The Far Off Land. By Rebecca Caudill. Ill. by Brinton Turkle. Viking. $3.50.

"Care about people and walk reverently." These words from the Moravians help Ketty adjust to the wilderness and leaven its often cruel ways.

Tiger Burning Bright. By Theodora Du Bois. Farrar. $3.25.

An American girl in India during the bloody Sepoy Rebellion. A tale of courage and understanding from which much can be learned today.

Don't Call Me Katie Rose. By Leonora Mattingly Weber. Crowell. $3.95.

Teenage Katie Rose learns to be herself and to appreciate her impulsive Irish-American family and Miguel.

Sea Change. By Dorothy Pitkin. Pantheon. $3.50.

ANNOUNCING

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Illustration from *Rum Pum Pum*

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A job with the Marine Biological Lab helps Vicky leave childhood behind her. The writing has style and discernment.

Time of the Deep Freeze. By Robert Silverberg. Holt. $3.50.

A gripping and convincing science–fiction novel of men trying to restore communication after a new ice age.

Time of Trial. By Hester Burton. Ill. by Victor G. Ambrus. World. $3.75.

London in 1801. A girl and her father endanger themselves in daring to denounce slum conditions. Romance, substance and a classic style.

A Crown for Thomas Peters. By Maurice Hennessy and Edwin Sauter, Jr. Washburn. $3.25.

A gripping and true story of a runaway slave who returns to Sierra Leone as a leader of his people.

The Coriander. By Ellis Dillon. Ill. by Vic Donahue. Funk & Wagnalls. $3.25.

A compelling picture of life on a remote Irish island, intrigue, hardship and beauty, as told by a boy who decides to become a doctor.

BIOGRAPHIES

James Cook. By Adèle DeLeeuw. Ill. by Nathan Goldstein. Garrard. $2.75.
Ulysses S. Grant. By Col. Red Reeder. Garrard. $2.50.

Two fast-moving biographies of unusual and many-sided men. Cook is remembered as a great explorer; he was also a great humanitarian and scientist. Grant was a brilliant general, yet he hated war and army life. These are heroes children will take to heart. Ages 7-10.

Give Me Freedom. By May McNeer. Ill. by Lynd Ward. Abingdon. $3.

Brief biographies of Penn, Paine, Lovejoy, Stanton, Markham, Anderson and Einstein. Lynd Ward's lithographs make this a stunning book. 10-14.

Dawn from the West. By Margaret Rau. Ill. by Dan Dickas. Hawthorn. $2.95.

Genevieve Caulfield, a courageous and dedicated woman. Blind from infancy, she became a teacher of the blind and a one-woman Peace Corps in Asia. 10-15.

Pearl S. Buck: Revealing the Human Heart. By Cornelia Spencer. Photos. Encyclopedia Brittanica. $2.95.

Pearl Buck's life and work: as a writer, crusader for international understanding, and for instructing mentally retarded children. A warm, personal interpretation by her sister. 12-18.

Carlos P. Romulo: Voice of Freedom. By Evelyn Wells. Funk & Wagnalls. $3.50.

Careful research and scene work in this authorized biography. 12-18.

L.B.J., The Man from Johnson City. By Clarke Newlon. Photos. Dodd. $3.75.

A much needed biography; clear, factual and complete. By a newsman. 12-18.

Edith Wharton: 1862-1937. By Olivia Coolidge. Scribner's. $3.95.

A distinguished biography of a distinguished writer who deserves to be better known. New material. 12-18.

THE UNITED STATES

The Islands of Hawaii. By Louise Lee Floethe. Ill. by Richard Floethe. Scribner's. $3.25.

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The Coming of the Pilgrims. By E. Brooks Smith & Robert Meredith. Ill.

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by Leonard Everett Fisher. Little. $3.50.

A simple text, based on Bradford's journals, and large, vivid pictures make this a fine introduction to the pilgrims. Striking design. 5-10.

Through These Arches: The Story of Independence Hall. Written and ill. by Katherine Milhous. Lippincott. $4.50.

People and events that have made the building famous. An unusual book with a rich feeling for period and place, written and designed with love. 9-15.

From "Golden Spur" (Holt)

Washington, D.C. By Irene Smith. Ill. by Emil Weiss. Rand McNally. $2.95. An exceptional guidebook. 10-18.

The Erie Canal. By Ralph K. Andrist. Ill. with prints, paintings and photos. American Heritage. $3.95.

From dream to actuality; the canal and life along it. 12 & adult.

The United States in the Korean War: Defending Freedom's Frontier. By Don Lawson. Photos & maps. Abelard. $3.75.

A clear, vivid account by the editor of Compton's Encyclopedia. His *The U.S. in World War I* and *The U.S. in World War II* have been well received. 12-18.

The Eyes and Ears of the Civil War. By G. Allen Foster. Old Photos. Criterion. $3.95.

Exploits of Northern and Southern spies and the inventions that carried their news. Original, dramatic. 12-18.

Pathways to Freedom. By Edwin D. Hoffman. Ill. with old prints, paintings and photos. Houghton. $3.75.

Nine dramatic episodes in the evolution of the American democratic tradition; religious liberty, equal rights for women, Negroes and labor, etc. A valuable and distinguished book. For ages 12-18.

PUBLIC SERVICE

Libraries. By Susan Bartlett. Ill. by Gioia Fiammenghi. Holt. $2.50.

A fascinating account of books and libraries from ancient Egypt to today. Humor and a crisp style. 6-10.

Those Who Care: How You Can Help People Through Group Work. By Laura Nelson Baker. Ill. by H. Danska. Little. $4.50.

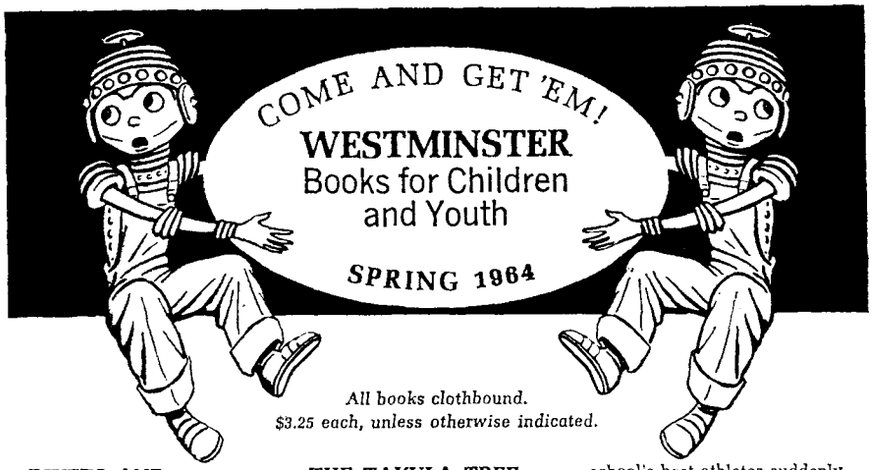
Story of social and group work and workers with many pertinent case histories. Excellent. 12-16.

OTHER LANDS—NONFICTION

Kings, Bishops, Knights and Pawns. By Ralph Arnold. Ill. by W. T. Mars. Norton. $3.25.

Life in a feudal society, told simply and entertainingly. Good drawings, 9-13.

The Land and People of . . . Series. *New Zealand.* By Edna M. Kaula. *Syria.* By Paul M. Copeland. *Thailand.* By Eunice S. Matthew. Photos. Lippincott. Each $3.25.



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RIVETS AND SPROCKETS

By *Alexander Key.* A delightful space tale, in which two little robots and their masters take an action-packed trip to Mars.
Boys & Girls, 8-11.

THE SECRET OF CASTLE BALOU

By *Janet Rogers Howe.* Jonathan, an American boy, teams up with his English cousin, Leila, and his new friend, Paolo, in a hunt for treasure buried beneath an Italian castle.
Boys & Girls, 9-12.

QUEST OF THE LOST SANTA ISABEL

By *Thelmar Wyche Crawford.* Three teen-agers accompany Professor Sutherland on a hazardous archeological adventure down the remote Baja California peninsula.
Girls, 12-15.

OWLS AND ANSWERS

By *Lillian Pohlmann.* A story with an exquisite fairy-tale flavor, set in the late 90's, about a girl's search for her father stricken with California "gold fever". A Junior Literary Guild selection. Boys & Girls, 9-12. $3.50

THE TAKULA TREE

By *Elizabeth P. Fleming.* A missionary family is caught between rebellious natives and embittered white settlers in present-day Africa.
Boys & Girls, 9-12.

RELIEF PITCHER

By *Dick Friendlich.* The injury that sends fielder Pete Conroy back to the minors is a blessing in disguise—because it leads to the discovery of his pitching talent. Boys, 12-15, & all baseball lovers.

SENIOR PANIC

By *Winifred Johnson.* Four girls have become high school seniors without ever dating. Each tries to solve her problem in her own way.
Girls, 12-15.

BAILEY AND THE BEARCAT

By *Gene Olson.* Bill Bailey, a fast-talking public relations man, tries to put Booneville on the map—with hilariously disastrous results. A Junior Literary Guild selection.
Boys & Girls, 12-15.

THE CARDIFF GIANTS

By James L. Summers. When Calidelphia High adopts a tough new curriculum, the school's best athletes suddenly must knuckle down to study, or quit sports.
Boys & Girls, 12-15.

WALK INTO THE WIND

By *Adrien Stoutenburg.* Fay, living with her mother, has made friends in her new town—but is tormented by the fear that her parents' trial separation will become divorce.
Girls, 12-15. $3.50

ENEMY IN THE SKY

By *Irene Hilton.* An honest, vivid story of a London family's experiences during the German buzz-bomb attacks.
Boys & Girls, 10-14.

KENSIL TAKES OVER

By *Louise Gartman.* Kensil, the "baby" of the family, feels overshadowed by her talented brother and sister, until friendship with a Cuban refugee girl brings self-discovery and confidence. Girls, 12-15.

THE REBELLIOUS ORPHAN

By *Leon Ware.* Orphaned by an auto accident, Bill goes to live with his three aunts. He is soon involved in a growing conflict with Aunt Bernice, the tyrannical head of the household
Boys & Girls, 10-14. $3.50

TO CATCH A SPY

By *Amelia Elizabeth Walden.* A thrilling tale of spying and suspense, in which a young C.I.A. clerk doubles for an international glamour girl suspected of espionage. Girls, 12-15.

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History, geography and daily life. Excellent books, written with flavor, style and detail. Very useful. 9-15.

Communism: An American's View. By Gerald W. Johnson. Ill. by Leonard Everett Fisher. Morrow. $3.50.

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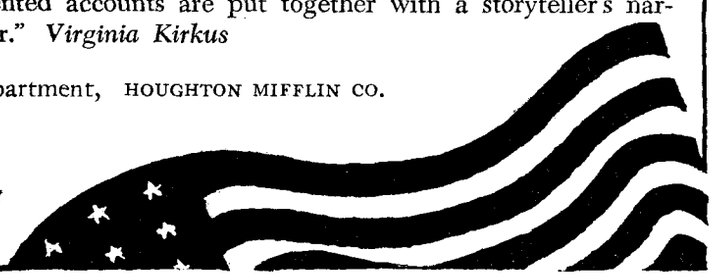

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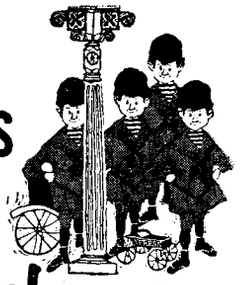

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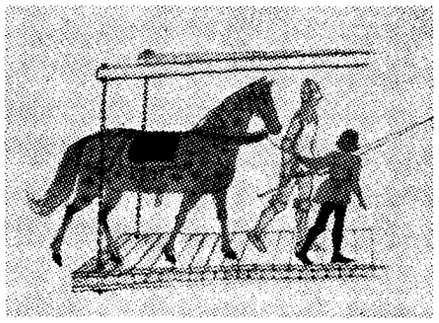

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- FATHER RICHARD MCCORMICK, S.J. on dialogue between theologians and laymen on marriage questions
- MSGR. GEORGE CASEY on the pastoral problem of counseling the laity on family planning
- DANIEL CALLAHAN on the sources of the present crisis in the Church on family planning

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